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DIAMONDS IN THE ROUGH

ACRES AND ACRES OF DIAMONDS

WITH PLANS FOR POLISHING AND SETTING THEM
SO THEY WILL SHINE THE BRIGHTEST.

Presentation

to

_____

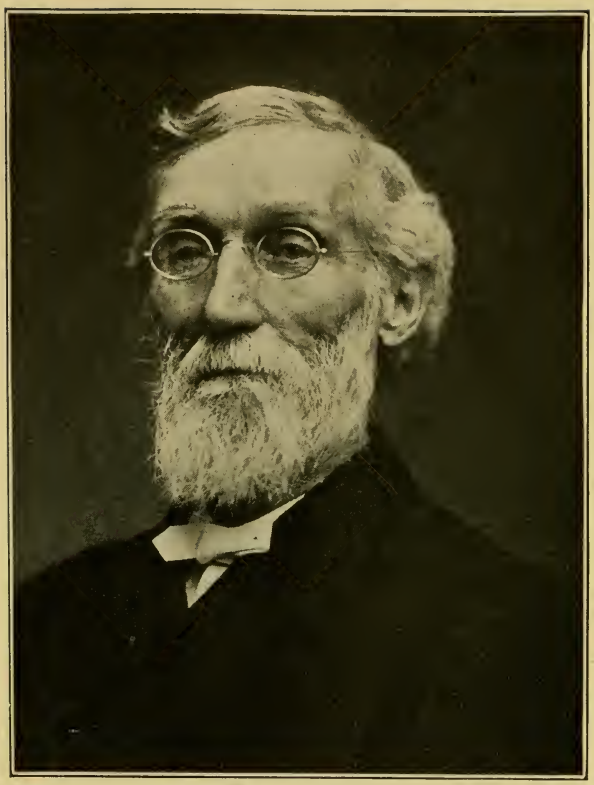
"Abstain from all appearance of evil."

from

_____

"Mercy unto you, and peace, and love, be multiplied."

_____ 191



Yours sincerely for service in helping to make this world happier and to leave it better than when we found it.—*I Cor. 13 Chapter.* *The Author.*

"Be swift, dear heart, in giving
The rare, sweet flower,
Nor wait to heap with blooms the casket
In some sad hour.

"Dear heart, be swift in loving—
Time speedeth on;
And all thy chance of blessed service
Will soon be gone."

JUL 29 1914

RULES FOR DAILY LIFE.

Begin the day with God;
  Kneel down to Him in prayer;
Lift up thy heart to His abode,
  And seek His love to share.

Open the Book of God,
  And read a portion there;
That it may hallow all thy thoughts,
  And sweeten all thy care.

Go through the day with God,
  Whate'er thy work may be;
Where'er thou art—at home, abroad,
  He still is near to thee.

Converse in mind with God;
  Thy spirit Heavenward raise;
Acknowledge every good bestowed,
  And offer grateful praise.

Conclude the day with God;
  Thy sins to Him confess;
Trust in the Lord's atoning blood,
  And plead His righteousness.

Lie down at night with God,
  Who gives His servants sleep;
And when thou tread'st the vale of death,
  He will surround and keep.

A. B. S.

FRONT VIEW OF GOLDEN INDUSTRIAL INSTITUTE — MAIN BUILDING.

The Golden Industrial Institute is located among the foot-hills of the Blue Ridge Mountains in Rutherford County, Western North Carolina. The Institute is some 1200 feet above the sea level and the climate is healthful and invigorating. No temptations to dissipate or spend money foolishly. Our constant aim is to train manly young men and womanly young women who will reflect credit on the Institute, Home and Country.

THE GOLDEN INDUSTRIAL INSTITUTE

(INCORPORATED)

GOLDEN, NORTH CAROLINA.

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FORM OF BEQUESTS

FOR PERSONAL PROPERTY

I give and bequeath to The Golden Industrial Institute of Golden, North Carolina, incorporated in the year 1914, under the Laws of the State of North Carolina, the sum of.....dollars, to be used for the purpose of said School.

FOR REAL ESTATE

I give and devise unto The Golden Industrial Institute of Golden, North Carolina (or its Endowment Fund), its successors and assigns forever, all that certain described property with its appurtenances.

NOTE—All gifts to charities to be effectual, must be made in a will, signed at the end by the testator, executed in the presence of at least two witnesses, at least thirty days before the death of the testator.

Watchwords of The Golden Industrial Institute
SIMPLICITY, PUBLICITY and EFFICIENCY

Diamonds in the Rough

Acres and Acres of Diamonds

BY

REV. L. U. SNEAD

AUTHOR OF "THE BIBLE STUDENTS' CYCLOPAEDIA,"
"SUGGESTIONS," ETC.

"A diamond in the rough
Is a diamond — sure enough,
And though yet it may not sparkle
It is made of diamond stuff.

"Of course, some one must find it,
Or it never will be found,
And then some one must grind it,
Or it never will be ground.

"But when it's found and when it's ground,
And when it's burnished bright,
That diamond's everlastingly
Just flashing out its light!"

He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.—*Prov. 28: 27.*

Consecrated to Helping Young Men and Women Struggling for an Education

PUBLISHED BY
THE GOLDEN INDUSTRIAL INSTITUTE, GOLDEN, N. C.
GIVING A GENERAL SURVEY IN PICTURE AND PROSE OF THE
SOUTHERN APPALACHIAN MOUNTAINS

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L. U. SNEAD
GOLDEN, NORTH CAROLINA

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SPECIAL NOTICE.

All telegrams sent and received via Forrest City, N. C., by phone to and from Golden Industrial Institute, Golden, N. C. No delay.

Telegraph to Forrest City, N. C., and message is sent out at once by phone to Institute.

$0.50

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INTRODUCTION

Benedictus: "The Lord bless thee and keep thee: The Lord make His face shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee and give thee peace."—*Bible.*

THIS book, which is carefully illustrated, is fresh and full of life; it gives a general survey in picture and prose of the life and conditions in the Southern Appalachian Mountains, and especially this section of North Carolina where our School is located; —which is one of the most isolated shut-in rural sections in the United States.

It will, we believe, go to the right spot in the hearts of young and old, being intensely interesting and instructive; and giving, as it does, the true story of the conditions, needs and possibilities of the thousands of families on these lone mountains, of which the outside world has had but the faintest conception.

The book maintains a high moral character and clean, manly tone; and the wholesome lessons it teaches, from vital statistics on Public and Civic Life, Tables of Illiteracy, articles on Child Life, Duties of Parents, etc., make it of much value to all classes and ages.

It is published solely for the benefit of the Golden Industrial Institute, Golden, North Carolina; to awaken interest in our work, and secure substantial aid to enlarge and carry on the important work of the Institute, which is a non-sectarian, co-educational school, located twenty miles from our county seat, and seventeen miles from a railroad.

Our Institute is called Golden from the gold mined in this section. And, while nuggets of gold are being panned out for commercial use, there are all over these mountains hundreds of thousands of "Diamonds in the Rough" waiting to be polished, that they may flash out their light not only near, but far, even to the darkest continent, as some have already done who were "burnished bright" in the Golden Industrial Institute.

Daniel Webster, whose words are silver and whose thoughts are golden, never uttered a more eloquent sentiment than this: —"If we work upon marble it will perish; if we work upon brass, time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal minds, if we imbue them with just principles, with the fear of God, and love of our fellowmen, we engrave upon these tablets something which will brighten to all eternity."

ANGLO-SAXON BLOOD OF THE MOUNTAINS.

"Here I am! Look at me! My name is Master Egerton Hester. My mama was born and raised in the mountains of North Carolina. I am of Scotch and Irish blood, and you know blood tells. Am I not a fine specimen of physical perfection and baby intelligence?

My papa and mama were missionaries in Cuba. I expect to be a missionary, too. You will hear from me, some day. I have thousands of poor baby brothers and sisters in the Southern Appalachian Mountains who are not so blessed as I am. Won't you buy this book for 50 cents, so that they, also, may have an opportunity to go to school, to get an education, and learn about Jesus, and be missionaries and real soul-savers, too?

I am sure you will, when you read it, and look at the pictures. *Don't say no;* because many will not be blessed if *you do*. *You* can *bless them*, if *you will*, and then you will be as happy as I am.

Only Jesus knows the priceless worth of a little child. God stresses the infinite importance, in His word, of saving the lambs; then we will have the old sheep. These mountains are full of lambs. They must be saved or lost! Which?

The Scope and Needs of the Mountain People

GREETING: May God bless all our readers with good health, hope, usefulness, prosperity and a sweet sense of the loving presence of Christ.

We trust that this book will free your mind from many misconceptions about the scope and needs of the Mountain people. It will bring you up-to-date in your knowledge, and we hope unite you in deepest interest in their behalf, for while you are becoming better informed in regard to their condition, your heart cannot but be drawn closer in unison to the living, loving heart of God, and a burning desire possess your mind to respond to the urgent call for means to help carry the Gospel of salvation and education into these remote Mountain regions.

Tens of thousands of the best people of our country living at a distance from these isolated and unlettered people of the Southern Appalachian Mountains have not the faintest conception of this needy field, and know not the great potential worth of this people and the privations and destitution by which they are surrounded in many sections.

The object of this book is to call attention more forcibly to this great, rich missionary portion of our homeland, where the writer has felt himself deeply moved in behalf of a people who have coursing through their veins the purest and most distinct remnant of original American blood on the Continent—Anglo-Saxon.

The great bulk of the Appalachian Mountains is still in a rudimentary or comparatively undeveloped state. But the light of the 20th century has dawned and so the march of enlightenment, religion and development is on the increase, and hundreds are being enlisted in the movement.

No one can place a limitation on the wealth of these Mountains, with richness in resources, salubrity of climate and productiveness of the soil. They can be made of transcendent beauty by religion and the education of brain and brawn.

But with all our church, educational and missionary

work, it can be truthfully said that we have hardly touched the ragged edges of the great work to be done. When we consider that there are 101,880 square miles in this Southern Appalachian region, and only one academy, high school or college to every 3,000 square miles and only one such privilege to every 40,000 people, we see the responsibility that lies at our door.

The great work that has been done is bearing rich fruitage, but it is but a drop in the vast ocean of necessity. The noble young people of these Mountains have but little chance, and what is needed is to help polish these diamonds in the rough, and give them an opportunity to make strong men and women for the Nation.

In the South, millions have been put into schools, to educate the negro, by northern philanthropists. And we are in hearty accord with their uplifting and education. But look on the other side and see how appalling is the illiteracy in certain Mountain sections and how little comparatively is done for them.

Ninety-five per cent of our kith and kin of the Mountains are native born. And can you think that right in the heart of this country of our's, many thousands can neither read nor write? They are the Americans of America, and it seems to us that no loyal citizen of this great Republic should feel content in not lending a helping hand to one of the greatest needs of the hour, the education and uplifting of these people. They come from that loyal, patriotic, heroic stock that was always ready to respond whenever the Nation's call to arms came. "Here am I, send me." That same loyalty is a strong characteristic of the native inhabitants of the Mountains today. And we offer the thought, not as a prophecy but as an actuality, as demonstrated today in many cases, that there will come from these Mountain homes in the near future, multitudes not only of strong men and women for the educational, social, commercial and political life of the Nation, but especially for its religious life.

This is an automobile and materialistic age. How to make money and how to use money seems to be the ruling passion of the times, especially in our cities and towns; and few parents are consecrating their sons and daughters to the ministry and mission work. Hence as in the past, but more so in the future, we must look to other sources

for ministerial supply,—to our farm homes, and notably to the rich reserve of the four millions in our mountain section. It is a remarkable fact that more than eighty per cent. of all our ministers and missionaries come from the farms. Thousands of boys and girls in the Mountains, when properly educated and religiously trained and filled with the Christ-life will become intelligent and earnest leaders and teachers in the religious world.

The true philosophy of life is to help others in such a way that they can help themselves. The greatest service we can do for one is to help him to help himself. This will encourage and strengthen because it leads to a larger and stronger life. And there is no better way to bring one to a knowledge of himself than to lead him to a knowledge of the powers, the forces that are lying dormant within.

Thousands of children of our neighbors of the Hills are down and must ever remain down unless others more favored and blessed help to lift them up. And from years of experience in missionary work, we feel assured in saying that there are thousands of our noble, generous-hearted people, who if they really knew of the Mountain need of the South, would gladly respond to appeals for help.

No one sincerely interested and intimately associated with the Mountain people fails to see how the masses, especially the children and young people, are waiting to enter upon the path of progress, a larger field of activity; and are showing large capacity for education and advancement.

How easy it would be for thousands of persons to contribute even slightly towards placing the GOLDEN INDUSTRIAL INSTITUTE in a condition so that it could extend its help to hundreds now deprived of an education. By putting it on a self-sustaining basis hundreds, as the years come and go, would be benefited and helped to a noble and useful life.

What is needed is a closer relation of the outside Christian world with our Mountain people; in a more sincere harmony of purpose and into a more concentrated intelligence of action and service. Such harmony of purpose will serve gloriously and add tremendously to the influence of the Christian religion by presenting a united display of its constructive agency arrayed in a

common cause of Battle. Our Country in its critical condition requires men formed of the most sturdy stuff to help tide it through its difficulties. The Andrew Jacksons of 1812, and the Abraham Lincolns of 1861, are in the Mountains. The footprints of the lads are to be seen all over the Appalachians; lads who are waiting and longing for an education; lads who are to be real statesmen, ministers, leaders and workers in the various avenues of human activities in the near future. Reader, will you not help us bring out these diamonds in the rough?

What a glorious work it is to discover a man in a boy and a woman in a girl and help to develop them into a noble manhood and a beautiful womanhood. Can you spend a little money for anything grander than this? How true it is that money is like time, one must spend it well to save it. "He gives twice who gives quickly."

What is needed most in our mountain educational work is a good family life, a high quality of industrial manhood and womanhood, and this, right in the district where they live; for in the long run the highest welfare must primarily depend upon those who till the soil. To develop the marvelous resources at hand in the mountains (soil fertility) one must develop rural manhood and rural womanhood. Our schools in the Southern Appalachian Mountains are the great family builders.

Dear Reader, we need your help in this blessed character-building work. The more we study this mountain field the more intensified grow our longings to help our neighbors of the Hills to their God-given rights of an education and salvation.

Think of it: Four millions in the Mountains and many thousands who cannot read or write.

Yea, Lord, I gladly respond to Thy call (Mark 1:17), and will do what I can from this day forward to help win the unsaved to Thee.

Educational Work in the Southern Appalachian Mountains

GOLDEN INDUSTRIAL INSTITUTE

Golden, Rutherford County, N. C.
(Incorporated)

This is a non-sectarian, co-educational institution for the purpose of giving a thorough training in the elementary and higher branches of study, together with Scientific Agriculture, Horticulture, Animal Husbandry, Manual Training, Domestic Science, Vocal and Instrumental Music, a Systematic Study of the Liquor Problem, and offering a thorough Bible course for Christian work.

LOCATION OF GOLDEN INDUSTRIAL INSTITUTE.

The school is situated in one of the many picturesque valleys among the foothills of the Blue Ridge Mountains in Rutherford County, Western North Carolina. A section where the advantages for an education are exceedingly limited, because of the remoteness from school centers. This school is for the especial benefit of the poor boys and girls of the mountains, though not wholly limited to these sections.

Many of our students will have the opportunity to pay the cost of their board and tuition in whole, or in part, by their own labor.

One of the essential features of the school training, is to fit students to develop the resources around them; special stress being placed on *industry*, *economy* and *perseverance*. In other words, to develop in our students their best, *mentally*, *physically* and *spiritually*, so that they can fill their niche and meet the demands of life.

MONEY NEEDED.

To pay for 300 acres of land, a new educational building with class rooms and a commodious auditorium, a girl's cottage, a heating, light and power plant, to make possible more effective work, we need, and must have financial help.

The aim of the board of directors is to make this school self-supporting in the near future, and to make it one of

the great *Object Lessons* for all this mountain region. From this school will go out many ministers, missionaries, well-trained leaders and workers into the various avenues of human life.

Brother, sister, friends,—will *you*, help us, by remitting 50 cents for "Diamonds in the Rough?"

Don't fail to see the added reflex privilege as shown on page 81, which may come to *you*, and *yours*, if *you* remit us *promptly* for this Center-table Hand Book for the Home Circle.

MISSION AND INDUSTRIAL SCHOOLS.

Rev. Junius M. Horner, D. D., Episcopal Bishop of the Missionary District of Asheville, N. C., who has established and has the supervision of a number of schools in the Southern Appalachian region, has this to say in his annual report of schools in the mountains.

The public schools are inadequate and we are trying to supplement these public schools with *Mission* and *Industrial* schools as far as we have the means. The average citizen must have help in obtaining an education. The greater part of the wealth of the Nation drifts naturally to the cities, and where small populations are left to themselves in the maintenance of their schools, they are seriously handicapped.

The mountain regions of North Carolina are the most *isolated*, shut-in rural section of the United States.

Here have been nurtured for many generations the purest stock of Anglo-Saxon blood on the continent. Less than one per cent. of the Highlanders of the North Carolina Mountains are foreign born, and as the immigration to our country in recent years has failed to reach these mountains, so has the commercial prosperity of the Nation side-tracked these regions.

It is the testimony, as far as I have been able to find out, of all those who have had experience in mission work in both mountains and towns, that a great deal more can be done with the same expenditure of energy and money in the mountain sections than in the towns. The social economists advise the country and not the towns for the poorest classes. The philanthropists, who wish to help the very poor of the cities, try first to get them in the country on the farms. And all those who wish to help a worthy class of people, should have their attention called to some inequalities or discriminations in the distribution of educational gifts. I have no disposition to discourage or discountenance the help given higher education in the United States, and I realize that such education requires a great amount of money, and that it reacts in a degree upon the general welfare of the whole country, and it may be said that the advantages offered at the universities are open to all. That may be theoretically true, but practically these advantages are as far from and out of reach of 99 per cent. of the mountain people, as if they were conditioned upon their first becoming millionaires.

There is in the Southern Appalachian Mountains a population nearly equal to that of the thirteen original states that demanded independence something more than a century ago, and they are of that same sturdy stock who helped to win that independence. Is it patriotic to suggest that these Highlanders leave their mountains just as the mountains are beginning to be opened to the rest of the country? Ought we not rather give them the help that will enable them to prepare for the economic and commercial contact with the other parts of the country? This approaching contact is seen in the number of "foreign" lumber companies that are cutting down the forests and making much money that should go to the people who have held and preserved the forests until now, and who for lack of a working capital have not been able to market the lumber.

A friend of mine who knows the values of lumber told me that not many days ago he asked a mountaineer who was loading a railway car with some exceptionally fine lumber which he had hauled many miles over the mountains, what he was getting for the lumber. He responded; $20 a thousand. This seemed a good price, but he said to me, the man who bought that lumber will get for it from $200 to $500 a thousand.

Is not the situation one that appeals to you?

COMPOUND INTEREST.

Do you want compound interest on a loan with gilt edge security? Here is God's note on demand, payable by His Son, Jesus Christ, the Cashier of Heaven's Bank, that *never failed.*

NOTE: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will God pay him again."

God never pays in simple interest, always in compound. *Will You Invest?*

We truly believe that no other Home Missionary investment of time, effort and money will pay larger dividends in time and eternity than what we do in this mountain work.

Interest your friends and neighbors to send for a copy of "Diamonds in the Rough"—50 cents, to aid this needy school.

This will help *You*, to answer your oft repeated prayer; "Lord bless me, and *make me, a blessing.*"

"Teach us, O Lord, to keep in view
Thy pattern, and Thy steps pursue;
Let alms bestowed, let kindness done,
Be witnessed by each rolling sun."

WHAT CAN I DO?

"I expect to pass through this life but once; if, therefore, there be any Kindness I can show, or any good thing I can do to my fellow human beings, let me do it now; let me not defer or neglect it, for I shall not pass this way again."—*Anonymous.*

A motto, which is hung in a certain school in Germany:

"*When wealth is lost nothing is lost.*
When health is lost, something is lost.
When Character is lost, everything is lost."

If there is any place more attractive and more interesting than home, the boy will likely find it; but woe be to the boy that gets his education on the street.

A HINT TO BOYS.

I stood in the store of a merchant the other day when a boy came in and applied for a situation.

"Can you write good hand?" he was asked.

"Yaas."

"Good at figures?"

"Yaas."

"That will do; I do not want you," said the merchant.

"But," said I, when the boy had gone. "I know that lad to be an honest, industrious boy. Why don't you give him a chance?"

"Because he hasn't learned to say, 'Yes, sir,' and 'No, sir.' If he answered me as he did when applying for a situation, how will he answer customers when he has been here a month?"

—*Pittsburg Christian Advocate.*

BE READY

BY ADELBERT F. CALDWELL.

Many a boy has failed — it's true —
Not because he'd no chance to do,
But rather because, when the chance to him came,
He wasn't prepared to make use of the same!
This old world of ours, so active and steady,
Is not going to wait for a boy to get ready!
When she's a job for some fellow to do,
She's not going to stand and wait long for *you!*
There are other boys, p'rhaps, on the very same street,
Who are ready and waiting to spring to their feet!
And while they're succeeding, all due to their pluck,
Don't go off complaining of having ill luck!
But if you'd succeed, too — get busy, keep steady,
For your time will come — and it pays to be ready.

A TYPICAL MOUNTAIN HOME.

It is rented and occupied by a most excellent Christian family, so their children could be near to attend Golden Industrial Institute.

This picture shows the pond where baptism by immersion has taken place for forty years. It is known for many miles around Golden, N. C.

THE GOLDEN WATER MILLS.

Which have been used 125 years. Owned by father and son, for many years. Upwards of 300,000 bushels of corn have been ground in these mills and perhaps one-half have been carried on the backs of the mountaineers for miles. The burrs for grinding wheat came from France perhaps, 100 years ago. Sample of flour can be seen from 75 to 100 years old.

GOING TO MILL AS THEY DID 150 YEARS AGO.

OUR SOUTHERN MOUNTAINEERS.

Their Isolation and Poverty—Results of a First-hand Investigation

(BY THOMAS R. DAWLEY, JR.)

There is a considerable section of our country where the conditions of our people (especially of the children) are so deplorable as to beggar description. It is the mountain region known as the Southern Appalachians. A great number of the inhabitants are insufficiently housed, and they do not get enough wholesome food or sufficient clothing. Their children do not go to school, either because they do not care to send them, or for the very good reason that in many localities there are no schools; and where there are schools, the average term is only four months of the year, and the teachers are usually poorly qualified. There are localities where these people have intermarried, increased, and multiplied to such extent, with no opportunity of making a living, that they are degenerating under the effects of poverty and isolation.

In saying this I do not include the entire region, for there are fine people among these mountains, who have good valley farms, and who grow an abundance to eat and clothe themselves well, even though they may not have adequate transportation facilities for the marketing of their crops. And there are mountain farmers who have transportation facilities, and who work and make money with varying degrees of success, as do people elsewhere. But poor people of the mountains, to whom I shall refer chiefly in this article, live in localities that are too densely populated, and that are economically uninhabitable.

I am able to state these facts of my own knowledge because I spent the better part of two years investigating the conditions for the United States Government. I carried on the investigation over a large territory, making a house-to-house visit among the people, and recording upon printed blanks or schedules all the conditions under which they were found to be living, with the amount of their crops, land cultivated, food consumed, earnings, and total income and expenditures for the year.

The section of our country where these conditions exist includes a mountainous region of nine states, with a population, according to the census, exceeding the combined population of Montana, Wyoming, Colorado, Arizona, Utah, Nevada, Idaho, Washingtom, Oregon, and California. This region has thousands upon thousands of physically and mentally fit people, but there are entire localities in these mountains, and many of them, containing populations that are mentally and morally and physically degenerating from lack of opportunity.

It was not always easy to find this class of people. To a traveler on the railroads and on the highways, there was always the good class of farming people in evidence; and, until I learned their ways, they always refrained from saying much about the extreme poor class. I was assigned to study the conditions of the people on the farms.

I believe it is due to Dr. Charles Wardell Stiles, of hookworm fame, that the special investigation which I carried on was undertaken. At that time I knew absolutely nothing about the conditions of the mountain people. My particular field of investigation was the mountains of Tennessee, North and South Carolina, Georgia, and Alabama. With my headquarters most of the time at Asheville, N. C., I spent the winter of 1907-1908 and the following spring, until summer, in the mountains, journeying east into the Piedmont region of North Carolina, south into South Carolina, west to the borders of Tennessee and Georgia, and

north into Tennessee, and thence into the Great Smoky Mountains both north and south.

In order to get at the people and study them in their homes, a great deal of this traveling had to be done on horseback and in mid-winter. I found families without poultry, without eggs, without milk or butter, and without sugar or molasses or sweets of any kind. And I found the little children of these families (as young as three years) chewing tobacco because it assuaged the pangs of hunger, and mothers giving tobacco to their babies because "it stopped their yelling."

I have been in cabin after cabin having only one room, in which the entire family lived, cooked, slept, and ate, without any other furniture than their rude beds, a few broken chairs, and a rickety table. I found in such cabins, six, eight, ten, and even sixteen children and grandchildren growing up in ignorance, vice, and in many instances in crime. I found families without the simplest articles of civilization, such as a looking-glass, a comb, a brush, or a wash-basin.

Picture to yourself a solitary log cabin, without windows or porch, on a little patch of land capable of producing only a few bushels of corn; and picture in one of these cabins the haggard old mother and the broken-down father sitting by the fireplace, chewing tobacco all day long, with eight or ten children, long-haired and dirty, scattered about—and you have a typical picture of the "farm" and of the family of the uninhabitable places. When you see one of these "farms" for the first time, you may ask, Where is the barn? Barn! There is not a barn, not even a chicken-coop, for miles around.

To get a more precise view of exact conditions, let us start from the top of any one of the many mountain spurs in this vast region. We are on the divide. At our feet there is a tiny stream. As it increases in volume our descent begins. On our left we see a little cabin in a sloping "pocket" of land. It is surrounded by rocks and cliffs on three sides, with the mountain stream separating it from us and our trail. The cabin is a miserable structure of upright boards, with great open cracks and nothing to keep out the cold. If the sun is shining and the day fairly warm, we may see a group of children scattered about in the warm sunshine. They are bare-legged and ragged. Inside are rude and filthy beds, rickety chairs and table, coffee-pot, frying-pan, and battered water-bucket; that is all. In such a cabin as this you will not find a looking-glass, a wash-basin, or a comb; and the "farmer," if he is at home, will tell you that he "made forty bushels of corn," last season, which was not enough to do him.

As we continue our journey down the mountain we come to more of the cabins; and, as a rule, they become a little better in appearance, and the "farmer" may tell us that he "made a right smart corn last year and enough to do him." Now we come to a cabin with a porch, where there are wooden pegs driven into the wall, and on the pegs are clothing, harness for a bull, and, perhaps, a looking-glass with a wash-basin under it. Perhaps this cabin has a crib and an out-house of some sort.

As we get near the foot of the mountain the country begins to open out before us; fields give place to the little pockets of land which we have passed, and the mule and the horse take the place of the harnessed bull. The rude cabins develop into houses, and the fields into well-cultivated farms with out-houses and stock. And it is here that we get good meal of home products, while we talk to the good type of mountain farmer, who rears his children well, and sends them off to school to be educated.

A REFORMED MOONSHINER.

There are many who make whiskey because they think there is little opportunity to make anything else.

HIS FARM OF FOUR HUNDRED ACRES.

On which he raised 1,000 bushels of corn. Yet he lived in a log-house without the comforts which less capable men in the more accessible places enjoy, and without the ordinary opportunities for his children.

Far away in the Chilhowee Mountains of Tennessee, where the sheriff advised me to fill my saddle-bags with rocks and pretend that I was a prospector looking for mines, the old moonshiner of the "cove" stood by the corner of his cabin holding the bridle of his old plough-horse in one hand, and his long-barreled rifle in the other. (See page 23.) He told me that the revenue officers had recently come to the cove, broken up his neighbor's still, and burnt his cabin and hog-meat. He said that while he had given up making "moonshine" himself, and no longer believed in it, he did not think it was a very nice way for the "revenues" to treat his neighbor; "for God knows," said he, "he is poor enough without having everything he owns burnt up." I spent seven months on this kind of field work, getting such results as the above extracts. At the end of this period I returned to Washington.

I was, however, instructed to make a more scientific investigation. I submitted a plan for making a house to house canvass in certain districts and recording upon printed schedules the exact conditions under which the people lived, with their earnings, crops, food consumed, physical, moral, and social condition, and their total income and expenditure. I was instructed to put this plan into operation. I carried on my investigations in fourteen counties of three states and was preparing to carry the work into Georgia and Alabama, when I was called off the job. However, I had succeeded in carrying on the work in detail in twenty-one townships and forty-five districts, scattered over a large area of mountain territory.

I obtained nearly nine hundred schedules of families on the farms, each schedule containing an answer to more than one hundred inquiries, with the age, conjugal condition, occupation, earnings, physical condition, literacy, and schooling of every member of the family. As a total result, I had recorded on these schedules the living conditions of fully 5,000 individuals.

In addition to this detailed work, showing just how the families live on the so-called farms, I obtained for each district the last school report (when there was one to be had), a specific report on the educational facilities, a description of the territory or topography of the land, and a general summary showing the industrial, social, moral, and sanitary conditions of the locality, and its resources.

Where the Blue Ridge Mountains swing down into South Carolina, there is a locality known as the Dark Corner. It is the Dark Corner because its deeds of evil and lawlessness have been known throughout the state for generations. It is in the upper edge of the state, bordering North Carolina, not very far from the Georgia line, just under and partially in the Saluda Mountains, the name given to that part of the Blue Ridge. Two immense mountain-spurs of almost solid rock, known respectively as the Hogback and the Hog's Head, shut the country in on the north and east; and on the south, high, precipitous rocks descend from a small, irregular plateau, which forms the principal cove of the Dark Corner. On the west the irregular folds of the Glassy Mountain roll upward and crumple with the mother range, so that the Dark Corner is naturally a country unto itself. Ever since man can remember, it has been the domain of the moonshiner and outlaw, and many are the blood-curdling tales told in both states of its illicit distilling, raids by revenue officers, battles fought, robbery, bloodshed, and wanton murder.

Into this Dark Corner I went to study the conditions there. In the hollows, up the creeks, and over the mountain ridges are the little cabins,

abandoned now, which once held the whiskey-makers and the whiskey drinkers, with their families of besotted children.

Upon leaving the Dark Corner I rode around mountains and down by the winding trail, through gullies and past high cliffs with mountain torrents roaring in my ears, as darkness closed in upon me. In the bottom of a deep gorge, at last, I could discern the dim light, bright in the intense darkness, of a cabin in which I might stop for the night.

The light was so far below me that it seemed as though I could toss a stone down upon it, but by winding back and forth along the mountain-side I soon reached the bottom of the gorge and rode up to it. I could see the white whiskers of a man by the blazing fire in the fireplace, and hear him as he talked in a deep voice. Leaning over my saddle I called out the customary salute of "Howdy!"

The old man jumped up from his seat by the fireplace and shouted back as he came toward the door:

"'Light, stranger; 'light!"

As he came out, I asked him if he could put me up for the night, and his answer was:

"If you can put up with our fare."

That was all there was to it. One of the boys took my horse, and I was given a seat by the fire while the old man's wife insisted upon preparing me some supper. I watched her as she, with a clay-pipe in her mouth, sliced off the fat pork held against her breast, and her daughter swabbed out the frying-pan with a greasy rag. Biscuits were made and baked in the same frying-pan in which the pork was fried and the table was swabbed off with the same greasy rag that had been used for the frying-pan; I ate the biscuit and pork by the light of a kerosene lamp which smoked all over the place because it had no chimney. Yet I ascertained that this man owned four hundred acres of land (see p. 24) and made a thousand bushels of corn, the average crop of my North Carolina cove-dwellers being only forty or fifty bushels. This man had plenty of money besides, and several tenants on his land.

He gave me his bed to sleep in while he and his wife and daughter slept in the "lean-to," his two sons occupying the other bed in the cabin.

Our breakfast consisted of sodden biscuits, fat pork, boiled rice, and coffee.

I merely mention these living conditions to show what isolation does in some cases where the mountaineer has ample land, is eminently respectable, works hard, and makes enough to support himself and family.

It is not with any desire to criticize the poor people of the mountains that I write. My criticism of conditions does not apply to those localities where there are good farms and lands capable of development, and where there is a sturdy farming class of citizens, as true and worthy a people as are to be found anywhere. But the cove-dwellers are living in a really desolate country.—*The World's Work.*

Our Boys and Girls—Does it Pay to Save Them?

We are allowing countless cheap moving picture shows to inflame the minds of our boys and girls with scenes of

abnormal life, unfitting them for the sane domestic relations in future that must ever be at the foundation of stable social conditions.

We are glad to say that this condition does not prevail in the mountain section where the Golden Industrial Institute is located.

Our Institute is not a reform school, but established on the foundation principle that it is better to form character than to reform character.

And the students have something higher and nobler to claim their attention while getting a thorough, practical education and character building.

Just think of it! One Hundred Dollars pays for board, room, tuition, heat, light, laundry; in fact all expenses but books and clothing for the full school year of nine months, including the grades, a high school course, and fitted for college.

We expect our students to work two hours a day. The boys on the farm getting a practical knowledge of Agriculture, Horticulture, Animal Husbandry, Poultry Raising, Gardening, etc., while the girls in the Domestic Science Department learning how to cook a good, wholesome, palatable meal, cut and make any ordinary garment and to keep a house clean and sanitary.

A literary education alone, however important and helpful, does not fully prepare our boys and girls for earning a living. In other words to become useful and productive citizens. Our modern educators are only beginning to waken up to the tremendous fact that the boy as a national resource, is as valuable and important as a coal mine, a river or a forest full of trees, also that the girl is just as valuable. When hundreds of thousands of boys are pushed out into the world without a knowledge of anything useful worth doing, so that they must become unskilled laborers; that's a more fearful waste than letting the forests burn down, or letting the coal mines lie unused.

To let the people of the United States know just how valuable a natural resource a boy is and to impress upon them the crime of letting hundreds of thousands of boys go to waste annually is the purpose of the National Society for the Promotion of Industrial Education.

WHAT A BOY COSTS.

Thousands of boys are being wasted annually through the faulty system of education that sends them out into the world at 14, unequipped to take up skilled work, declares James P. Munroe, of Boston, President of the National Society.

"The money loss resulting from this waste runs into many millions, if we consider that it is roughly calculated that the amount society spends on the education of a boy up to the time he is 14 years old is $4,000."

"This money is wasted when, at 14, a boy faces the world, unskilled of hand, ready to enter some unproductive occupation. There are thousands of bright boys in America, who should be among our best natural resources, who never get a chance.

"We have long labored under the delusion that our educational system was the best ever. It's about time we were waking up, in fact, we are waking up.

SKILL IS NEGLECTED.

"Our educational system has been directed almost toward the making of clerks instead of toward the making of skilled artisans. Our system has been controlled largely by the colleges, for our high school courses have been framed to meet college entrance requirements, while our grammar school courses have been bent toward the same end. And yet a very small percentage of our boys ever get to college.

"Our national increase in capital from natural resources is five billion dollars annually. A large part of this must go to waste unless we produce skilled men through whom we can utilize these resources.

CAN CHECK POVERTY.

"Our population is increasing at enormous strides. Our productive capacity must increase proportionately. We cannot afford to let our school continue to send forth unskilled laborers. Poverty will increase unless we take big steps toward establishing industrial education.

"Germany was one of the poorest countries until it established industrial education.

"I would have our industrial education begin in the lowest grade. Teach the boy manual dexterity from the beginning. At 14 place him in a trade school until he is 16 years old. These two most vital years of a boy's life are now wasted in thousands of cases."

"I should define culture," says Dr. P. P. Claxton, the United States commissioner of education, "not as the routine study of the so-called classics, but as the logical development of a child's natural tendencies and aptitudes."

OUR COTTAGE AT GOLDEN INDUSTRIAL INSTITUTE.

GOLDEN POST OFFICE AND STORE.

In 1899 the postmaster received $18.65 for services. In 1912 he received $101.42. It is a money order, and register office with three deputy postmasters. All they get is the cancelled mail they send out. One man was postmaster 11 years consecutively and in all that time no government inspector ever discovered anything wrong in the conduct of the office. About 65 families receive their mail here.

GROUP OF THE GOLDEN INDUSTRIAL INSTITUTE STUDENTS AND TEACHERS.

A VISIT TO THE GOLDEN INDUSTRIAL INSTITUTE
GOLDEN, NORTH CAROLINA

In October 1912, I had the pleasure of being a guest in the Golden Industrial Institute located at Golden, N. C.

With me was Mrs. T. Adelaide Goodno of Raleigh, N. C., State President, W. C. T. U., also Mrs. Elizabeth Stevick, Vice-President, and Mrs. G. A. Strickland, State Supt. of Prison Work, North Carolina W. C. T. U.

At Golden in the midst of mountain peaks of the beautiful Appalachian Range, it is not hard to say with Browning, God's in His Heaven, all's right with the world," for one in the grandeur of these mountains —"God's tho'ts piled high"—can but turn from "nature to nature's God."

The location of the school property is beautiful and the managers contemplate purchasing some adjoining land, looking to the enlarging of the school facilities on industrial lines; also, the founding of a Summer Assembly Grounds for conventions of Christian workers each July, to be followed in August by a Campmeeting.

It is a dull soul that is not enthused as the possibilities and needs of this section are realized.

Great open doors are there, great possibilities waiting for the "Here am I, use me," of those who will hear and heed God's call, as it comes ringing from these mountains. Surely, the need is God's call. The school is doing a great work, filling and meeting the needs of the hour as best it can with its limited means.

The richest, most promising material of the Nation is found in this mountain section, magnificent possibilities, dormant in large measure, because the door of opportunity is not open to them.

Money is needed, the work is handicapped for lack of it. Brother L. U. Snead is pouring out his life in rich measure, working, pleading with voice and pen, "Come up and help us;" untiring, tho' more than three score and ten years of age.

His heart burning with love for the Master in His service for Him in these lone mountains.

Let us hold up his hands, women of the W. C. T. U.—sisters banded in club-life studying for the betterment of the day in which we live.

Write Brother Snead: send him an offering; enrich your center table with a copy of his "Bible Students' Cyclopædia," published solely in the interest of this school (see pages 82 and 83).

Help him to carry out his plans for helping hundreds who cannot now be helped. It will be a rich investment for us, my sisters, who live for God and Home and Country.

The brightest audiences, quick, responsive, delightful, I found at Golden. They gather there for miles around, appreciative, eager for what you and I may help to bring to them. Let us rally now to the help of the Lord by making possible the practical, needed work for this school and community.

If thou art blest,
Then let the sunshine of thy gladness rest
On the dark edge of some cloud that lies
Black in thy brother, thy sister's skies.

Mrs. Lila Owen Stratton, Lebanon, Tenn.
National Lecturer and Organizer, W. C. T. U.

Walking to Congress

SAMUEL H. THOMPSON.

The author is well-known in Tennessee. He is at present Superintendent of Public Instruction for the State of Tennessee, and is perhaps as well versed in the history of his state as any man. This true story will prove an inspiration to our youth.

It was a little house and the rough split boards of the roof were held on by old logs and rocks while the floor was made of puncheon—the halves of split logs held in place by wooden pins in bored holes. The spaces between the rough logs forming the walls were filled by small stones, red clay, and gravel. From the rafters inside—for there was no ceiling to this crude house of a home—hung bits of dried venison, smoked bacon, basket timber, seasoned hickory for ax handles, an old fishing pole made of slender pine in its natural growth—no knife had touched it except to take the peel off—two or three half-finished baskets, splits for chairs, some garden seed, a paper sack of sage leaves, and a rag bag of old clothes. Over the rude door—there was only one door—reposing safely in its rack made of natural forks cut from the sourwood—a tree of small growth well known in the Southern Appalachians—was the old-fashioned, muzzle-loading, family rifle more than six feet long from end of muzzle to hollow of stock and with which its owner could pick a squirrel from the highest tree, kill a Virginia red deer on the run, or pierce the vital spots of a bear at long range. Long years of practice backed up by generations of forebears who were mountaineers had given this man the peculiar and unerring skill of the men of the mountains. William B. Campbell, John Sevier, Isaac Shelby, and Colonel Cleveland knew what they were about when they selected riflemen from this mountain region to fight the battle of King's Mountain, October 7, 1780. They were men who could shoot straight, reload quickly, and fire all day without getting tired or losing nerve. And when Samuel Doak, founder of the first institution of learning in the Mississippi Valley offered prayer for these mountain men at Sycamore Shoals on their way to fight this battle which was to be the turning point for the friends of liberty in the Revolutionary War, he knew he was praying for men who could back up his prayers with deeds of valor, because the red blood in

THE "FIRST CITIZEN" OF HIS LOCALITY, AND HIS FAMILY.

A HOME TYPICAL OF THE BETTER CLASS OF COVE-DWELLERS.

their veins was from ancestors whose lifeblood had made wet many another battlefield in the cause of freedom.

On the blackened and unpapered and unceiled walls of this log cabin were pasted a few old, old pictures such as "The Mill," "Lincoln and His Cabinet," "Washington on Horseback," "The Four Seasons," and others of a similar nature. But they were dark and soiled and almost beyond recognition. Doubtless they had been gathered from some sale of old property in a well-to-do farming community or had been presented with the compliments of the country merchant far away. But they showed a little love for the higher and more refined things of life and were better there than not. In this one room the family of several slept, cooked, and ate. The absence of half a log in one side of the house served for extra light. At nights and in stormy weather it was closed by a rough board hung on hinges made of leather taken from pieces of worn-out boots. The fireplace at which the family warmed themselves and before which their meals were cooked was full five feet wide and almost as deep. The "arch" was made by a huge oak piece, the trunk of quite a large tree. As far as the "hips," just above the fireplace, the chimney was of sandstone found in abundance in these mountains. The rest of the way it was of small split sticks and mud known locally as "stick and mud" chimney. The big hearth was of two large flat lime-stone rocks, of which the little valley, watered by a trickling stream, was well supplied. An old-time "four poster" served as the sleeping place for the father, mother, and smaller children, while the larger children slept in the "trundle bed," kept securely hidden during the day pushed back under the other bed. Three or four chairs, a long bench, a table for dining, and a smaller table known as the "cook table" made up the articles of furniture in this home. The exterior of the house was about what you would expect from the description of the interior. A stranger who knew not the ways of the mountaineers would not count it at least more than a small stable where sheep or cattle might be housed in safety if the weather were not too rough. But a dwelling place for folks who are to take part in the affairs of the nation and whose ancestry have helped save the day on well-known battlefields—never.

A few acres of cleared land about the house cultivated by the father, mother, and all the children, helped to give them a living, for they didn't need much. The rocks were far more plentiful than the stalks of corn and beans and even more abundant than the potatoes and onions that grew in the thin soil. But somehow they managed to live. This was not many years following the close of the Civil War and everyone lived on little. The country in which this home was located lies far up in the mountains and at that time was miles from any railroad or other public carrier. It had no schools to speak of, but few churches, and practically no roads. In the census of 1900 it was the third most illiterate county of native white voters in the United States. But in the Civil War and in the little unpleasantness of one hundred days with Spain it furnished its full quota of volunteers for the government army and would again tomorrow if called upon.

One of these mountain states, West Virginia by name, has for her motto, "*Montani semper liberi*," which being freely translated reads, "Mountaineers are always freemen." And so the people of this little mountain county feel. Surrender to a strange power they might do, but accept conditions of tyranny—never. The oncoming civilization may change their conditions, make them live in painted houses, wear store clothes, eat "breakfast food," and put on a high collar with square corners, but it will never change their patriotism and belief in the old-fashioned religion of ultra Protestantism.

The humble home of which I write was located at the head of a cove quite a ways up the mountain side near a great spring whose water nourished the ten-acre lot in the midst of which was the house. The clearing was practically the last vestige of civilization as you went from the little county seat not more than a village across the Allegheny Mountains into North Carolina. In this part of Tennessee, for it is of that state this is written, there were many travelers from the low country out along the rivers of the valley who came this way either to purchase a calf or two from the mountaineers or to take the old Indian trail leading into the neighboring state whither they were going for the same purpose. Now and then being unexpectedly overtaken by the shades of night or a severe mountain storm the weary traveler would seek rest for

himself and tired horse within the hospitable walls of some mountaineer's lonely hut, for the mountain man is ever ready to share his scanty fare with friend and foe alike, if only he be an hungered. Late one afternoon in early spring a cattle buyer, seeing an impending storm, drew rein before the lonely chalet of which I write and sought shelter both from the coming storm and the fast falling night. There was nothing unusual about the stranger to distinguish him from others of his kind. His lazy, swinging stride, careless wearing of the clothing, wide hat, and unkempt beard and hair at once betokened his free life so far as conventionalities go. But withal there was keen native intelligence in his look. His horse was good for that country, and his saddle was of the Texas style just then coming into use in that section. The comforts he sought were not denied and soon after partaking of their frugal meal the entire family gathered about the large open hearth to hear what news the stranger might bring from other settlements and also from the county seat some miles away, where, as a horse and cattle dealer, he went on "First Mondays" to ply his business. While the storm raged without in midnight darkness, bending huge trees in its fierce path, and while the rain fell in torrents upon the "board-and-rock-pole" roof the visitor gave the news as he had gathered it in many days of travel. After telling all the local and general news, and being quite loquacious as you often find these traders, he proceeded to expostulate upon success in life in general. You know there are some people who have never achieved any great success, but who can tell you how it ought to be done. It happened that our friend, the trader, belonged to this class. In the course of his remarks he talked at length on what a "leetle larnin' in books mout do fer a feller," telling how some fellow whom he had seen went to school and was afterward given a fine position in a store; how another had been made president of a college; how another had become a great preacher "up in York State;" and how still another had studied surgery, and how he had seen him in " 'bout a minute saw off er man's leg what had been crushed in er saw mill." This sage of the mountains would wind up his philosophical remarks by saying: "If I wuz a youngster I'd go to skule. It's kind uv quare what a leetle eddication'll du fer ye. Hit seems to be

just like spring rain on late planted corn—fetch hit all out ter onct." And with this wise remark he shifted his chew of tobacco to the other side of his mouth and spat in the dying embers.

THE AWAKENING.

This little incident is told just to tell the story of one boy and he lived in this humble mountain home and his name was John—that is his name yet. He was the oldest of the family. His mass of thickly matted black hair overhanging keen black eyes did not tell a story any different from that of other boys or from other members of the family. In his eighteenth year, he had hardly been out of his own "deestrict," but remembered one journey to the county seat fifteen miles away. For schooling he had read the "blue backed" speller and could spell nearly all of its words, knowing many columns by heart from "baker" to "incomprehensibility." He had learned this by the light of the pine torch at night as much as from the poorly equipped school which he attended two or three months in the year. But he had that much learning, anyway. His knowledge of things was very limited. How could it be otherwise? His chief asset lay in the good health and spirit of free independence from breathing the pure air of the mountains more than two thousand feet above the level of the sea. He looked with awe upon a stranger and almost trembled with timidity at the thought of meeting and having to speak to someone he had never seen. Even while this stranger had been talking to the father the boy lay almost hidden by the pots and other vessels for cooking placed away in the corner. Nevertheless, the words of the stranger had made a deep impression on his strong but undeveloped mind and long after the guest had taken his departure, for he went with the breaking of the storm, the boy lay in his crude bed, but little better than a pile of oak leaves, and thought and thought and thought. Little by little it came to his untutored mind that he too might go to school and become educated. What a long step it was in the civilization of the race when the common man rose up in his strength and majesty and said: "I, too, will go to school; I, too, will become educated." Great it was because the vast majority of the human race are common people anyway.

The next day as the boy and his father and the other members of the family went about their spring work he could not forget what the stranger had said. Somehow the words kept ringing in his ears and he thought of the familiar simile used by the stranger and wondered if his life could be "fetched out" any. The birds sang in the trees, the squirrels in the near-by forest snapped the unfolding buds, and the boy thought more and more. At last he took courage to mention it to his father. What a load lifted from his heart as he thus spoke and saw that his father was pleased.

But how was he to go to school? His father had no money. The little plot of land yielded hardly a living. Nothing had been saved all these years against "a rainy day." Only the most meager living had been had from the tilling of the little farm and that had to be supplemented by game from the father's trusty rifle. Then, where was a school, anyway, and how would he get there? It was thirty miles to a railway and he had never seen a train, beside if there were a dozen railroads by his home he couldn't go without money. His father, slow of thought as he was, began to hope and plan a little for the boy, too. It stirred his pride to think that a son of his should be concerned enough to plan to go to school, and that, too, when he had nothing with which to plan. As the summer days came and went the boy and the father had a growing desire for the school and what it might do. There was the yearling calf which had been meant to purchase winter shoes and other clothing for the family, and which they had refused to sell to the trader for that very reason. But now it was decided that he should go to help John. He would probably not bring more than $10 and the folks could get shoes and clothing some way, however difficult it might be. But when should he go and how should he get there? After much pondering it was decided that he ought to go to one of the Eastern colleges. How did he learn about it? He had heard his teacher tell about old man Johnson's son Henry, who had gone there and became great in mathematics—so great that he made his way by coaching the sons of the wealthy and getting them ready for their final examinations. Neither John nor his father knew about the entrance requirements or anything of that sort.

So one day in the early fall when the fodder was in the shock on the ten-acre lot, the potatoes had been put away, and only the pumpkins and beans and nuts remained to be garnered, John, with his steer money of ten big dollars in his pocket, left the little home far up in the mountains and with his worldly possessions done up in an old carpet bag, the gift of a friend of the family, he set out to walk the thirty miles to the nearest railway town. It was a bright autumnal morning. The chestnuts and hickory nuts were just beginning to shed their luscious fruit. Now and then a squirrel on his way to his winter home with a nut in his paws would cross the path and John, too, would stop to gather a few nuts for his own use. But he trudged on and when noon came sat down by a friendly tree from under which flowed a cool spring to eat his lunch of simple food put up by his mother. Late in the afternoon he arrived at the station but little worse for his journey of thirty miles. It was not much of a walk for his supple young body and strong, wiry limbs. He had never seen a train, nor even the picture of one. His heart almost jumped from its place when he saw the little switch engine back up to shift some cars, and he wondered where he would ride. But the kind man in charge took him to the station agent and when he found where the boy wanted to go, looked with amazement at his coarse shoes, homespun "jeans," and cheap hat, and wondered how he would look in a city. However, the agent knew little more about the distant city than did John, but when he told John that it took almost four times as much money as he had to get there, the boy said: "Well, gimme er ticket ez fer ez it'll go." At ten o'clock that night he boarded his first train and in about twenty-four hours left it. What thrilling sensations crept over him as the roar of the locomotive together with the thought of leaving home came to him. But he was going where he could be made to open up like the corn in the spring. He slept but little that first night and the second night his ticket had all been used. Fortunately his mother had given him ample rations and he yet had food. Fortunately again, he was put off at a small country station in a fine farming country. Undismayed, he set out to walk the highway that led along the railroad. When he became

tired he crept into a convenient haystack, and with that and the friendly stars for covering, he slept the sleep of wearied youth until the bright morning sun awoke him just as the farmer and his hired men were going to harvest the corn. Many generations of mountain dwellers had made him unafraid in the dark, but he did shrink from strangers. However, the friendly farmer bade him go to the house for a warm breakfast and asked him to work a day or two. But these lengthened into weeks and when the farmer's busy work was over John had enough money to take him more than another day's journey which brought him to within less than one hundred and fifty miles of his destination.

Still undaunted, he trudged the rest of the way, and made more than thirty miles a day, too.

Arriving at the little city one bright noonday in late autumn, for the seasons are earlier there than in the Southern mountains, he inquired of a street man the way to the college. The citizen eyed the newcomer in a curious sort of way. Well, he did look a little odd. In the five weeks since he left home he had had no change of top clothes. His brown "jeans" and cowhide shoes, home-made, were beginning to look the worse for the wear. He looked almost as unpromising as did Benjamin Franklin when he appeared in the streets of Philadelphia and met Deborah Reed more than one hundred years before. But he was just as courageous as was Franklin.

Finding his way into the college, he was soon shown how wholly unprepared he was for the work there. But the professor who gave him this information remembered that other students had come from these Southern mountains. In fact, he remembered Johnson. He did not look at the well-worn garments nor the mass of hair nor the rough, bony hands, but rather he saw the keenness of the boy's eyes and thought there might be a future to him. He then told him of the city public schools, and even if he had no money a way could be made. Soon a home was found for him with a wealthy merchant, with whom he had his living for the chores. In a comparatively brief time he finished the public school course, then the preparatory course, and was admitted to college.

The rest of this story is simply history recorded in that college and the annals of the small city. Most biogra-

phers tell the later events of a man's life—those by which the world knows him—but I have chosen to tell the things leading up to what this man did. After the regular course he took law and settled down to practice in this college town. He was soon honored with positions of trust in the local affairs of the city. A little while ago in casting about for a candidate for congressman-at-large from the state of his adoption, the eyes of the leaders were turned toward this young man who had such a fine record in every way, and now in the Sixty-second Congress you would, if you knew where to look, find his name. He was also in a previous Congress. Last summer he visited his home county far up in the mountains. But he didn't have to walk. There are two railroads through this county now. Among its school teachers there is a larger percentage of college folks than in any county even of double its population in the state. Other men have gone out to help make this little mountain county famous, but none have done more than this man who virtually walked to Congress. Honored and ever and ever again honored is the self-helping man and the like-minded man who helps his kind and forgets not the land of his nativity. Such is a mountain man, pure and simple. Forget it not!

PATRIOTISM TO OUR COUNTRY AND FLAG.

Do many of our young Americans know what our flag stands for?

The stripes signify the tie that binds us not only as states, but as individuals to our country. The stripes of white stand for purity and innocence. The stripes of red, defiance to cruelty and tyranny.

It ought to make us brave and daring to stand against cruelty to animals, birds or human beings.

The blue of our flag is the emblem of preseverance, vigilance and justice.

Each star stands for the glory of the state it represents. So too, let each American girl and boy feel the responsiblity of standing for the glory of our national womanhood and manhood.

How One Boy Succeeded

N. B. REMINE.

Just now there is no man in Tennessee commanding a greater share of public attention than Samuel Houston Thompson, the new superintendent of public instruction in this state. His career appeals to ambitious youths all over the state. He affords a striking example of a young man who has risen from poverty and obscurity in an uninviting mountain environment, aside from the beauty and grandeur of the peaks that form a background to the rugged district in which his boyhood was spent.

Unaided by anybody, but by the force of his native intellect, he struggled up through the bitter hardships and disappointments of a life that seemed barren of opportunities, until today, at the age of thirty-seven years, he occupies the enviable position of being at the head of the educational department of his state.

His present honorable position is due solely to his own efforts and to an ambition that was ill-content to linger in the valley of obscurity. He was not one of the sort who are ambitious to climb the pinnacles of fame solely from the viewpoint of show. On the other hand, the whole trend of his life, from the days when he aided his father and through the struggling years, when deprived of the protection of a father, he was the sole support of his mother and the younger children of the family, has shown an ambition to be useful rather than to seek the pomp of empty honor.

His appointment by Governor Ben W. Hooper recently to be the head of the educational system of the state, came not as a political favor to anyone, but because the governor recognized in him a man of that splendid type that was needed to cope with the problem of education in Tennessee.

In a dozen years of school work, beginning at the very bottom, young Thompson, by the force of his native ability and a well-poised judgment, brought himself to high rank as an educator.

This new figure in the educational world was born in Greene County, Tennessee, April 19, 1876. The district in which he was born was commonly known as the "Barrens," so called on account of the barren condition of the settlement and the poverty that prevailed among the residents of the community of cabin homes.

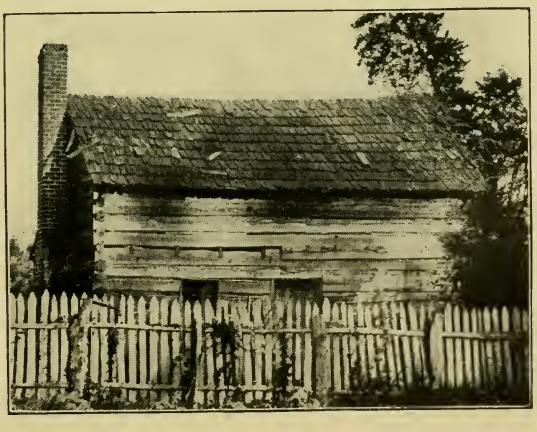
Although born of excellent parentage, his forebears for two or three generations had never succeeded in getting out of the environs that limited their usefulness. However, his mother's people were recognized as people of splendid native ability. In the humble house where young Thompson was born, his grandfather had lived for sixty years. But, on account of his popularity, he was known over the entire county, and one time was elected sheriff of the county, following which term he served for many years as chairman of the county court. The son of this man, J. A. G'fellers, was elected to succeed the father as a member of the county court.

"Grandfather" G'fellers was the legal adviser of many of the more prominent men of the county for a long term of years, and his magisterial decision in trials of different sorts invariably stood the test of the supreme court. He it was that built the log house in which Professor Thompson was born. He lived there for more than sixty years. He was sheriff of Greene County, chairman of the county court for several years, and represented his district as justice of the peace in the county court for thirty years. His father was also a member of the county court for a number of years, and when the grandfather died in 1895, his son, the professor's father, was elected to succeed him, and yet holds the office. He was the legal adviser of a great many people in Greene County, including lawyers and others. The present circuit judge says that Squire G'fellers could see a point of law through a brick wall.

Professor Thompson's father, W. P. Thompson, was a brick mason. Young Thompson worked with his father on the little mountain farm of a few cleared acres, and often carried brick for his father when the latter built the rude chimneys of the neighborhood and those of the adjoining county.

At the age of seventeen, he found himself without the further protecting care of a father, and at that age was

PROF. SAMUEL H. THOMPSON, SUPERINTENDENT OF PUBLIC INSTRUCTION FOR THE STATE OF TENNESSEE.



THE OLD LOG HOUSE WHERE PROFESSOR THOMPSON WAS BORN.

THE OTHER END OF THE ROAD—TENNESSEE STATE CAPITOL —WHERE PROFESSOR THOMPSON IS NOW FOUND BUSY AT WORK.

These cuts used in this article by permission of the Northwestern Christian Advocate.

obliged to take upon his shoulders the responsibility of supporting his mother and five children younger than himself. This he did by self-denial, working almost day and night. At the same time he managed to attend the district school. Later he went to the Methodist school at Chuckey, three miles, walking this distance and returning each day. He attended this school for five years under the same trying circumstances. He later attended Valparaiso University, in Indiana, graduating from that school with the degree of bachelor of arts, completing a four years' course in less than three years, and later receiving other degrees from the same institution. The only aid he ever received was in the way of cash loans secured through friends, his reputation for honesty and well-meaning being the only security he had to offer.

After he had finished his schooling he served for eleven years as principal of Wesleyan Academy at Chuckey, near his native home, where he was so successful in this work as to command wide attention, and during the time received many flattering offers. The only position he ever held of a political nature prior to his present appointment, was the position of supervisor of the federal census of 1910 for the first congressional district of Tennessee, this appointment having been made upon recommendation of the late Congressman Walter Preston Brownlow. During his service as principal of Wesleyan Academy, he reorganized that school and put it upon a splendid financial and methodical basis. He demonstrated his ability as a leader and organizer in this position, and his intellectual force dawned upon men of high authority in educational circles.

He took an interest in public affairs from his boyhood, and before he became a voter was president of a political club and making campaign speeches. He is a man of broad and liberal views although loyal and enthusiastic to any cause in which he enlists.

He assumed the state superintendency of public education with a clear and ringing statement, touching the needs of the system of public education and what he proposed to undertake with a view to making the system more effective and more comprehensive in its usefulness.

A TRUE STORY OF THE STRUGGLES AND TRIUMPHS OF A POOR MOUNTAIN BOY AS TOLD BY HIMSELF.

B. H. VESTAL.

I was born and raised in Yadkin County, N. C. My father was a whiskey maker, and drinker. And I was principally raised making and drinking whiskey. My father never sent me to school, and I was sixteen years old when I entered the church for the first time. My father was drinking and gave me a task to do one Saturday evening, and said if I got it done that I might go that night to a closing of a school that was held in a church. So I got the task done and went for the first time to church. Mind you I was sixteen years old, and had never heard a prayer prayed, had never been to Sunday School or preaching. No one ever came to our home to pray. No preacher ever visited us. My next time to church was when I was ninteen years old. A good Quaker man persuaded me to come and live with him as I had left home, and was in the town drinking and retailing whiskey. I did so and on the Sunday following I went with him to Sunday School for my first time. I remember well how I was dressed. I went barefooted, and wore a coat that the good man gave me; it was one of his and the sleeves were too long, but I rolled them under and went on. My hat was a little 10 cent rush hat. Now for the first time in my life, I entered Sunday School, and for the first time, I heard the Bible read and the Superintendent prayed. This was my first prayer to hear. Then the teachers took their classes and I was invited into a class. I did not know one letter from another, and when I saw and heard the little boys and girls reading, it made me crave to read, too. I took my little hat and started to the woods. I sat down on a log, and for the first time, I talked to God, and He to me; and He promised me that I should live to read and to preach. It was then and there I bowed down, and asked God to help me to be a better boy. I yet had never heard a sermon preached and I didn't know how to find God, but I did the best I knew how. I remained with this good man and his family about twelve months. He had a good wife and two children. They took great interest in me and taught me to spell and read some. That mother is in Heaven now,

and by the grace of God I expect to meet her some day. In the following fall, there was a revival meeting in the church where I first went to Sunday School, and for the first time I heard the preachers preach, and one night when Sister Annie Edgeton, a good Quakeress, was preaching God told me to go to the altar and I went and repented of my sins and God forgave me. Now if I had space I would like to tell you more, but we now come to the present time. God kept talking to me about preaching until I surrendered and about 18 months ago in 1911, I entered the Bible School at Greensboro to prepare myself for this work. Now I had never been to school but 30 days before this. I have been going to school in the winter and preaching through the summer. Since I entered this work I've had the privilege of carrying the gospel in our homeland to many people who did not attend church, and some seven hundred have been saved.

I am glad to be able to say that I know this brother who is filled with the Spirit of Christ, which makes a man strictly faithful, honest and upright.

His life of struggles and victories is but the story of many boys and girls born in the Southern Appalachian Mountians, and who are now giants for God, blazing the way so that many of the neglected poor may find Jesus, get an education and in turn help to make this world happier, and leave it better than when they found it.—*Author.*

WHAT AMERICANS SPEND ANNUALLY.

What an appalling picture in our own America, when we have over five and a half millions of people over ten years of age who cannot read or write, and millions unsaved.

In the Southern Appalachian region there are many thousands of white people over ten years of age who cannot read or write, and multitudes of them unsaved, and yet they are at our very door, as it were.

Reader, what are you doing to help dispel the darkness and to send the light of truth and education to your neighbors of the mountains; this great needy field so ripe unto the harvest.

When we see what is spent for worldy gratification, and much of it perish with the using, the whole situation is summed up in one word, *selfishness.*

For so few are willing to contribute sufficiently of their means to support our *Mission* and *Industrial* schools and the *Missionaries* who are willing to give their time and strength to the uplifting of the mountain people. Read the following chart carefully.

Dr. Charles W. Eliot, the former head of Harvard university, is at the head of the Federation of Purity, which is composed of physicians and philanthropists. Investigators of the federation have collected data showing that the traffic in immorality costs the people of this country $3,000,000,000 yearly in money and is the cause of maintaining innumerable hospitals and insane asylums.

Here is the chart prepared by the federation:

HOW AMERICANS SPEND THEIR MONEY

Immorality and the social diseases (estimated)	$3,000,000,000
Intoxicating liquors	2,700,000,000
Tobacco	1,200,000,000
Jewelry and plate	800,000,000
Automobiles	500,000,000
Church work at home	250,000,000
Confectionery	200,000,000
Soft drinks	120,000,000
Tea and coffee	100,000,000
Millinery	90,000,000
Patent medicines	80,000,000
Chewing gum	13,000,000
Foreign missions	12,000,000

DONT'S FOR GIRLS.

The Y. W. C. A. of New York has under consideration the posting in every railroad station and street car the following warnings to young women. It is hoped that in this way they may prevent the work of white slave traders:

"Girls should never speak to strangers, either men or women, in the street, in shops, in stations, in trains, in lonely country roads, or in places of amusement.

"Girls should never ask the way of any but officials on duty, such as policemen, railway officials, or postmen.

"Girls should never stay to help a woman who apparently faints at their feet in the street, but should immediately call a policeman to their aid.

"Girls should never accept an invitation to join a Sunday School or Bible class given to them by strangers, even if the strangers are wearing the dress of sisters or nuns, or are in clerical attire.

"Girls should never go with a stranger, even if the stranger is dressed as a hospital nurse, or believe stories of their relatives having suffered accident or having been taken ill suddenly, as this is a common device to kidnap girls.

"Girls should never accept candy, food, a glass of water, or smell flowers offered to them by strangers. Neither should they buy scents or food or candy at their doors. Any of those things may contain drugs.

"Girls should never go to an address given to them by a stranger.

"Girls should never take situations without first making inquiries through a society active or affiliated in travelers' aid work.

"Girls should never go to any large town, even for one night, without knowing of a safe lodging."

The police records show that 50,000 beautiful girls are sacrificed every year, and go to a nameless grave, and there must be others to fill their places. A national worker says: "I have labored with and heard the story of the downfall of many hundreds of these poor, unfortunate girls, and I am safe in saying that nearly half of them have come from Christian homes and Sunday Schools. Mother, watch your girl. She is not safe. Let us as true watchmen on the wall, put up the danger signals, sound a note of warning, and above everything else preach the gospel of full salvation to a perishing world."

A WOMAN'S HEART.

Do you know you have asked for the costliest thing ever made by the hand above—
A woman's heart, and a woman's life, and a woman's wonderful love?
Do you know you have asked for this priceless thing as a child might ask for a toy?
Demanding what others have died to win with the reckless dash of a boy?

You have written my lesson of duty out; man-like you have questioned me;
Now stand at the bar of my woman's soul until I shall question thee.
You require that your mutton shall always be hot; your socks and your shirts be whole;
I require that your heart be as true as God's stars, and as pure as heaven your soul.

You require a cook for your mutton and beef; I ask a far greater thing;
A seamstress you're wanting for socks and shirts; I look for a man and a king!
A king for the beautiful realm called "Home," and a man that the Maker God
Shall look upon as He did the first, and say, "It is very good."

I am fair and young, but the rose will fade from my soft young cheek one day;
Will you love me then, 'mid the falling leaves, as you did 'mid the bloom of May?
Is your heart an ocean so strong and deep I may launch my all in its tide?
A loving woman finds heaven or hell on the day she becomes a bride.

I require all things that are grand and true, all things that a man should be;
If you give all this I will stake my life to be all you demand of me;
If you cannot be this, a seamstress and a cook you can hire, and little to pay,
But a woman's heart and a woman's life are not to be won in this way.

—*Anonymous.*

Sidney Lanier has put the subject well.

"*If men loved larger, larger were our lives;*
And wooed they nobler, won they nobler wives."

The Decline of the Race Arrested

The decline of the race is being arrested. Homes are being evolved where there was little worthy of that name. The larger hope is to educate the children, and most of them right in the section where they are, for they have no means to go elsewhere; and unless the opportunity of an education is carried to them they will be deprived of it: this strikes down to the depths of human nature in Missionary life.

Our Missionaries and Educators of the Mountains are living face to face with great and vital problems, religious and educational, unparalleled in America; and they are looking and praying for thousands of Christians, when more light has come to them of this vastly needy field, to help solve these problems by furnishing the means to carry forward the work.

Thousands must be educated soon, if ever, for they are passing the limit in years when an education is obtainable. Whose will be the fault if the conditions remain the same? From this standpoint alone it behooves those who have had educational and Christian advantages to show a zeal and helpful friendship in the use of their wealth in aiding the middle and lower classes to catch up in the race of life. To help these Mountain people is based on a higher principle than self-preservation. It is laid upon the eternal principle of the debt due from the strong to the weak. It recognizes the brotherhood of the human race. The greater the brother's need the stronger the appeal for help. Then how strong is the appeal of the *thousands* of the mountains' poor and illiterate population that the door of opportunity may be unlocked to them.

The schools already established for the mountain boys and girls are doing a great work towards their enlightenment and uplifting, but they are badly handicapped for lack of means, and hundreds of students are turned away, denied the advantages, because there is no shelter for them or means to help support them. Think, if you can, what a blessing is denied them.

The latent talent, in reserve in the mountain coves, once developed will be among the brain powers of the nation. What can be done? Who is to do it? What a source of strength to State and Nation it would prove if all the children of the Mountains had the opportunities of a Christian education!

Strong men and women, thoroughly trained leaders, would be sent out into every department of activity for the development of the mountain resources. A new era would be ushered in. The scientific application of the principles of agriculture would quadruple the yield of the soil in a brief time and thus add millions to the wealth of our country. These thousands of children, denied their God-given right of education, would revolutionize the whole Appalachian Range now so largely held in the grip and darkness of illiteracy.

Setting aside the more humane God-given right of these people, let us turn and view the enormity of the loss to the Republic, simply in cold blood from a dollar and cent standpoint. At a small money value of five hundred dollars for each life needlessly sacrificed to illiteracy every year it means an economic loss of millions. Where are the men and women who will volunteer to help on this great work?

Many have wrought most magnificently for the up-building of Mountain schools and Mission work; but the needs are so great and means

A LITTLE MILL IN WESTERN, N. C.,WHERE TWENTY-FIVE TO THIRTY FAMILIES HAVE THEIR CORN GROUND.

THE WOMAN YOU SEE IN THE PICTURE IS THE MILLER. THE LITTLE GIRL WITH A SACK OF MEAL, STARTING FOR HOME.

OX AND SLED.

Owned by one of the oldest women on the mountains, within a radius of several miles of our school. Ninety-six years old January 19, 1914, yet she often walks ten and twelve miles a day.

HERSELF AND CABIN.

Picture of herself and cabin, where she has lived for nearly forty years.

"It is a little corner—
My cabin on the sod—
But all the fairies play there
And I can talk with God."

The above pictures copyrighted by "Karlow Art Shop."

so limited, that thousands are still living in the most wretched of hovels and without opportunity of bettering their condition.

Dear reader, we pray that you may somehow get a vision and enlargement of heart service. Here is where we are weak in vision and service. Are our Mountain schools and Missions successful? Yes, amazingly so, but inadequately supported, wretchedly re-enforced, poorly sustained. The lack of faith, devotion, enthusiasm and sacrifice has been mostly a lack of vision on the part of the outside world. May the Lord give all our readers a vision of this needy field.

Are you willing with Jesus to live a yielded life?
Are you willing with Jesus to live a Spirit-filled life?
Are you willing with Jesus to live a poured-out life?
Are you willing with Jesus to live a glorified life?

This royal privilege of being like Jesus in nature and character comes within the range of human possibilities, to every longing soul, who is willing to have a yielded life; a spirit-filled life; a poured-out life, and ultimately have a glorified life.

Poverty and Illiteracy

Dear Sir:—"I am called of God to preach. I am a poor boy and no money to go to school on. I must have an education. Can you help me?"

"In one section of the Mountain region there is a place where there are more than one hundred people, and not more than six adults can read or write, and all these are men. The poverty and ignorance that exist in this place are indescribable. In another place three young men said: 'We so much want to work for the Lord, but we haint got no larnin. If will only tell us of some place where we can work for some larnin we will do any kind of hard work and as much of it as any one wants.' These young men were fine fellows and could be made a great blessing to the world."

A teacher writes from another school.

Several times this fall fathers have come in with a wagon-load of eight or nine children from "way yon side the mountain," all willing to do anything if we could only let them stay. It is hard to have to turn them away disappointed. One hot day in the autumn, an old man, worn and bent, with three little girls about six, eight, and ten years old, came down to Troublesome Creek where one of us was directing the boys in fence building and said, by way of greeting, "Wal, we have come like the Queen of Sheby on a visit to Solomon. We have heard tell of how you is the wisest wimmens in the world, and we've walked fifty miles to git the chance to see and larn from you." The girls all had on bright red calico dresses and looked tired, but eager and equal to anything. When we asked if the little six-year-old girl had walked every bit of the fifty miles, he said he had taken her up and carried her over the rough places, but she "'lowed she could walk if the rest could." They all said they did not mind the walk for they had taken three days for it, but that often they could not get anything to eat on the way. Their father told us that their mother had died of cancer and he didn't know any woman

"fitten" to raise them up right; that where they lived everybody was bad, and "thar's a thousand children over thar that want to come if you'll just take them."

This is the same cry everywhere over these Mountains. One man sold all the stock he could spare amounting to ninety dollars, and took his two girls and a neighbor's daughter in a wagon thirty miles to the station, where they took the cars for a school twenty miles away, and when they arrived the school was overcrowded and they were turned away. The father said to the superintendent, "take this money, it is all I've got, and I will have my girls here on time next term. They must have an education."

Do you see that it would require sixty miles riding in the wagon and forty miles on the cars to make one round trip?

When once they are awakened to the needs of an education they are willing to make any sacrifice. Two little boys walked thirty-five miles to get into school. Oh! the Mountains are teeming with just such lads; diamonds in the rough.

Reader, listen! Do you hear the heartcry? If so, look up into the face of the adorable Christ and say, Lord help me to do my part in this great redemption work.

Statistics show there are 429,497 women in various professions: 239,077 stenographers, 327,635 teachers and professors, 481,159 in various trades, 770,055 engaged in agricultural pursuits, 7,300 physicians and surgeons, 7,395 ministers, 2,193 journalists, 1,037 architects, designers, and draftsmen, and 1,010 lawyers.

A GOOD INVESTMENT.

John and James were twins, fourteen years old. Their father was very wealthy. On every birthday they expected a rich present from him. A week before they were fourteen, they were talking over what they most wanted.

"I want a pony," said James.

"And what do you want, John?" asked his father.

"A boy."

"A boy!" gasped his father.

"Yes. It doesn't cost much more to keep a boy than it does a horse, does it?"

"Well, no," replied his father still very much surprised.

"And I can get a boy for nothing, to begin with."

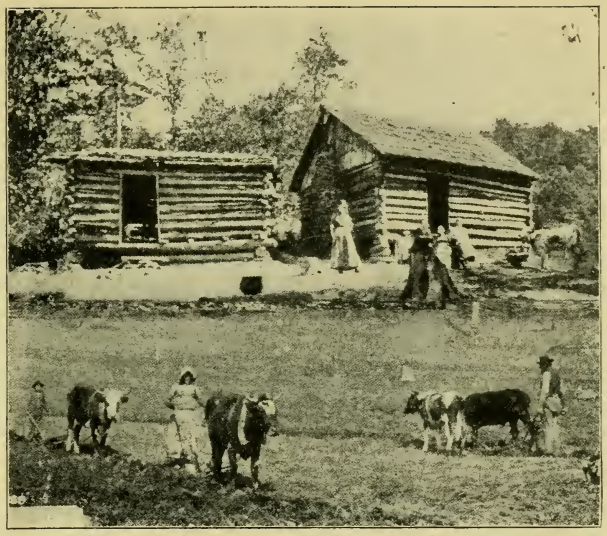
"Yes," replied the father, hesitatingly, "I suppose so."

"Why papa, I know so. There are lots of 'em running around without any home."

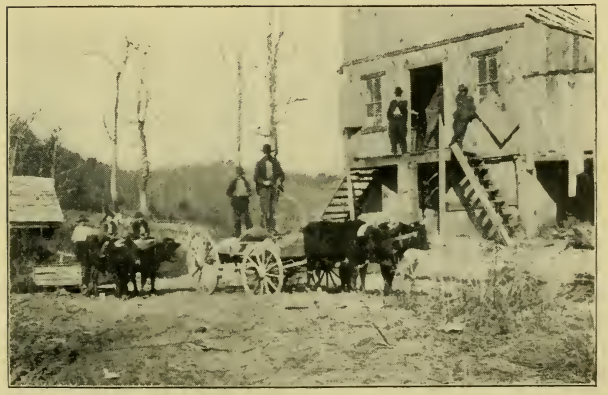
"Oh, that's what you are up to, is it? Want to take a boy in and bring him up, do you?"

"Yes, sir; it would be a great deal better than the Saint Bernard dog you were going to buy me, wouldn't it? You see, my boy could go about with me, play with me, and do all kinds of nice things for me—and I could do nice things for him, too, couldn't I? He could go to school, and I could help him with his examples and Latin."

"Examples and Latin? God bless the boy, what is he aiming at?" and Judge Roding wiped the sweat from his bald head.



A HOME AND FARM IN WESTERN, N. C.



A GENERAL MERCHANDISE STORE AND NATIVE TEAMS
IN WESTERN NORTH CAROLINA.

A MOUNTAINEER'S FAMILY. PARENTS OF 18 CHILDREN, 16 LIVING, ALL IN ONE ROOM.

When all mothers are educated, we need have no fear about future illiteracy.

"When a man is educated it is simply one more taken from the list of ignorance; but in the education of a woman the whole family is taught, for she will pass on what she has learned to her children. The education of one woman is far more important for the world's advancement than that of one man."—*Dr. Chas. D. McIver.*

HOME OF THE FAMILY ABOVE.

"I know," laughed James. "He wants to adopt old drunken Pete's son."

"Yes, papa, 'cause he is running about the streets as dirty and ragged as he can be, and he's a splendid boy, only he can't go to school half the time, 'cause he hasn't anything decent to wear."

"How long do you want to keep him?"

"Until he gets to be a man, father."

"And turn out such a man as old Pete?"

"No danger of that, father. He has signed the pledge not to drink intoxicants, nor swear, nor smoke, and he has helped me, father, for when I wanted to do such things, he told me his father was once a rich man's son, and just as promising as James and I."

"Do you mean to tell me that you ever feel like doing such things as drinking, swearing, smoking, and loafing?" asked his father, sternly.

"Why, papa, you don't know half the temptations boys have nowadays. Why boys of our set swear and smoke and drink right along when nobody sees them. I am trying to surrender all—every vice, every bad habit. I don't see how I could enjoy a dog or a pony, when I know a nice boy suffering for some of the good things I enjoy."

"You may have the boy, John, and may God bless the gift!"—*Pure Words.*

HOW CAN WE MAKE THE HOME-NEST MORE ATTRACTIVE AND BEAUTIFUL?

The first element of beauty is cleanliness. A clean home, clean clothes, and clean body make a fit temple for clean words and thoughts—a spiritual home.

A second element of beauty is health. Study health as an essential of personal beauty, and as an element of economy. "Health is wealth; sickness is poverty."

The splendid promoters and preservers of health are the three great physicians, always to be consulted—"Dr. Diet," "Dr. Quiet," and "Dr. Merryman." It is not the overwork that kills, but the fever, worry, and fret. "A merry heart doeth good like a medicine, but a broken spirit drieth the bones." Another element of beauty to the human family is happiness; and happiness does not depend on externals. As the heart is, the life will be. "A merry heart hath a continual feast; a cheerful countenance."

Being is everything. A man's happiness depends upon what he is in himself. And happiness contributes most generously to beauty.

Another element of beauty is simplicity. Be simple, live simple and dress simply, if you want a beautiful character, a beautiful life. All nature is in Rhythmic Harmony. Get in right relationship with that Harmony coming into you, filling your mind and body with a feeling of rest and peace, and latent power. Set your heart on the highest, most lasting things instead of those which are fleeting; and you will help add spiritual beauty to yourself, your home, your friends, your church and all with whom you come in contact.

Cast thy burden upon the Lord, and He shall sustain thee. Psa. 55:22.

"Child of My love, Lean Hard,
And let Me feel the pressure of thy care,
I know thy burden, child. I shaped it;
Poised it in Mine own hand: made no proportion
In its weight to thine unaided strength.
For even as I laid it on, I said,
'I shall be near, and while she leans on Me,
This burden shall be Mine, not hers:
So shall I keep My child within the circling arms
Of my own love.' Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come:
Thou art not near enough. I would embrace thy care
So I might feel My child reposing on My breast.
Thou lovest Me? I knew it. Doubt not then:
But, loving Me, Lean Hard."

DOMESTIC SCIENCE AND FELICITY.

Below we give a remarkable condition from Kansas, that may well be stressed in every State, yea, in every home in America.

It should be taken as a text by all W. C. T. U. Unions, Women's Clubs and all associations seeking a recipe for the lessening of the divorce evil which is ruining hundreds of thousands of homes and depriving tens of thousands of children of their parents.

Listen! the science of caring for a home and making it a happy, beautiful abode is one of the highest accomplishments in this world. Heaven's ideal. For the first divine institution which God established was the home. It has never been merged, or given place to any other ideal. Read and ponder the following fact:

Nearly 4,000 girls have completed the work in domestic science at the Kansas Agricultural College, and, according to the best available records, about 2,600 of these girls have been married. At the State University about 2,000 girls have taken the domestic science work, and 1,200 are married. At the Normal School and its various branches about 1,200 girls have been trained in housework, and some 600 have married. Not one of those who took the housework course at any of the three institutions has secured a divorce.

DIVORCE TOTAL IN 1912, 100,000.

MORE THAN 70,000 MADE ORPHANS.

More than 70,000 children, the majority of them under the age of 9 years, were deprived of one or both parents by divorce in this country

during the last year, according to figures of the New York state marriage and divorce commission.

"The Pacific coast has been the greatest divorce center of the entire world. In the year 1912 alone there were granted in the United States more than 100,000 divorces. In forty years 3,700,000 adults were separated by divorce and more than 5,000,000 persons affected by these cases. Illinois alone provided 120,000 divorces; Pennsylvania, 55,760; California, 50,000, and New York, 44,450. New York state, however, sent 18,169 of its couples into other states to procure divorces and there were probably many migratory cases that are not recorded in this total. At present 90 per cent of the cases go by default, with only one party represented."

THE "KALLIKAKS."

The "Kallikak" family is well worth the study that men of science and people interested in social progress are giving it.

The name, "Kallikak," is fanciful,—a compound made of the Greek words for "good" and for "bad,"—but the family to which it is applied is real, the descendants of a certain Revolutionary soldier who had two wives.

The first wife of "Martin Kallikak" was a woman of weak mind and low morals. By tracing five generations, it has been possible to identify 480 descendants of the couple, of whom at least 143 were feeble-minded. Among the others are drunkards, paupers, and criminals of all degrees. There are relatively few who are not, or were not, mentally, morally or physically defective.

Later in life Martin Kallikak married a young woman of a far higher type—healthy in body, mind, and morals. Of that marriage it has been possible to trace 496 descendants. In all that number only three have had bad records. The rest are, or were, normal persons, of good character and ability, among whom were many of special distinction in their respective communities.

All this may recall to the reader the account in *The Companion* last year of the descendants, on the one hand, of Jonathan Edwards, and on the other, of one "Jukes," a notorious criminal who was contemporary with the great theologian. In the case of the Kallikaks, however, the two lines had a common father, so that, even if you make every allowance for differences in surroundings and opportunity, you cannot escape the conclusion that the great difference in the two lines is due to the difference in character of the two mothers.

The interesting study is the outcome of investigations into the ancestry of a girl in a New Jersey school for the feeble-minded. Prof. H. H. Goddard, who made the investigation, says that the criminals, paupers and defectives who can be traced back to the first wife of Martin Kallikak have cost New Jersey alone, in direct outlay, hundreds of thousands of dollars. What has been the far greater cost that is not to be reckoned in money, no man can say.

Is it strange that society is beginning to interest itself in eugenics? And is it, then, nobody's business what kind of people marry and rear families?—*Youth's Companion.*

WOMAN AS MAN'S EQUAL IN ALL CHRISTIAN PRIVILEGES.

Miss Frances E. Willard, former President World's W. C. T. U., whose fragrant memory is undying, and whose golden thoughts reveal the secret spring to a happy family life based on the Word of God and human experience; never uttered a truer sentiment than the following:

THEOLOGIANS have overlooked the fact that God's curses are two-fold, and rest on man and woman equally. If she was cursed in that her husband ruled over her, he was cursed in so ruling, and had been through the centuries. Man's greatest pride is in his sons, but the stream cannot rise higher than its fountain; the mother of our race cannot with impunity be trodden under foot. The man who rules her is cursed in his character and his offspring. He is unspeakably degraded by the desire to rule her; for such desire is the quintessence of selfishness and pride. A free, large, generous spirit in man instinctively revolts from the degradation of the word "obey" applied to one nearest, dearest and best of all the world to him. Christ says in explanation of Moses' act in permitting a man by a bill of divorcement to dismiss his wife: *But from the beginning it was not so.*—Matt. 19:3–8. And Christ came to restore the years that the caterpillar and palmerworm had eaten. In Christ the curses that have alike debased husband and wife are cancelled; the new heaven and the new earth (Isa. 66:22) revealed wherein dwelleth righteousness, justice, and the inwrought, outwrought Golden Rule.

"You wish to teach our women to read, do you?" scornfully said an official of the Hindoos to a missionary from America, and added, "Next you will seek permission to teach our cows!" But what good has come to the Hindoo by his supreme selfishness toward mother and sister, daughter and wife? He has not progressed one inch in thousands of years except as men who look upon women as their equals have placed in his unskilled hands the inventions of Occidental civilization and taught him our ideas of literature and law, of art and commerce. He has not risen one hair in the scale of being, except as our missionaries have brought to him that gospel which says, There shall be no more curse, for the former things are passed away (Rev. 21:4), and which restores the *joint headship* set forth in the divine words: Let us make

man in our image after our likeness and let *them* have dominion.—Gen. 26. I Peter 3:7.

A theologian of classical attainments, sends me the following admirable exegesis:

"The term 'wifely subjection,' as used in the New Testament, has been a stumbling block to many. Let it be noticed that Paul does not direct wives to obey their husbands, he expressly commands children to obey their parents, in the Word. The objectionable word 'obey' is very properly expunged from the American marriage service, as authorized by the Methodist Episcopal Church. Paul's words are: 'Be in subjection to your own husbands in all things.' (Eph 5:24.) That is when God and conscience do not forbid. Col. 3:18. Paul's words rendered 'subjection,' John Wesley says means 'having a yielding spirit.' But let it be also observed that the chief apostle writes what many annotators virtually overlook: 'Subject yourselves one to another.' I Peter 5:5. Here Paul teaches husbandly subjection, as in the first passage named he teaches wifely. Annotators often follow one another like sheep, vainly attempting to make Paul's words harmonize with their own earnest teachings and the echoes of antiquity. Notice: the apostle expressly teaches mutual subjection as a set-off to wifely subjection. His words are 'one to another.' I Peter 5:5. Thus husbands are here expressly taught subjection, that is, to have a yielding spirit: husband is 'one,' wife is 'another;' and Paul's words are 'one to another.' There is not only no sex in religion, but St. Paul expressly teaches (see revised version) 'there can be no male or female.'—Gal. 3:28. Just as the ocean's incoming tide makes little pools and rivulets *one full, smooth sea*, so Christianity will swallow up caste and sex. 'Ye are all one man in Christ Jesus'. Gal. 3-28. (See revised version.) These words divinely teach perfect equality in all Christian privileges."

"The time will come when the human heart will be so much alive that no one in any given community can sleep if any in that group of human beings be cold or hungry or miserable."—*Frances E. Willard.*

NOTE: The above article of Miss Willard's taken from "The Bible Students' Cyclopaedia."

SUGGESTIONS ON HOME AND CHILD LIFE.

How to Save the Boy to the Church.

You would like to build a beautiful home? Then why not try to build a beautiful character?

"*My people are destroyed for lack of knowledge: because thou has rejected knowledge. I also will reject thee, seeing thou has forgotten the Law of thy God, I will also forget thy children.*"—*Hosea 4:6.*

It is blessed to save the old sheep, all battered, torn and bleeding, from the briers and thorns on the mountains of sin; but how much more blessed it is to save the lambs; then we will have the old sheep—*God's Plan; the Bible Plan.*

The great majority of Christian parents are planting their children everywhere but where God wants them planted. They seem to act as though they could improve on God's divine plan; but it is a sad failure in the end. What is *God's Plan?* Listen! parents of America. God says: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing."

We do not plant old trees, we plant young trees. And God means that the children, while young, shall be "*planted*" and "*trained*" up in the sanctuary, not simply in the Sunday School. "*Train up* a child in the way he should go; and when he is old he will not depart from it." Keep in mind always that the two divine institutions which God established are: (1) the *home*; (2) the *church*, and that they have never been merged or given place to any other ideal. Jesus said that He went into the synagogue on the Lord's day, as was His custom. Who took Him? Joseph and Mary, His parents. Why is that fact mentioned in the Bible? As an *object* lesson for *all* parents, and it is as binding today on parents as it was on the parents of Jesus. Can't ignore it and expect to have your boys and girls in the church. This is God's way, the *only right way;* all others are failures. We are dying at the top—as a nation— for less than five out of every hundred of our young men from sixteen to thirty-two years of age are members of our churches. What of the future? If the Christian is taken as a standard of judgment, the young men are left out as factors.

Oh, if there is one word that needs to be written in letters of fire over every door, if it were possible, it is the word *habit.* What is the habit of your children? Is it to attend the sanctuary on the Lord's day; or is it simply to go to Sunday School and then stay away from church service? Alas, the latter is lamentably too true. And boys especially, if not early brought to Jesus and held to the church, when the dangerous period of life comes, from twelve to eighteen, they usually feel too big to go to Sunday School; manhood begins to assert itself a little, and, in their opinion, have graduated from it; and as they have never cultivated the habit of going to church, it was not in the warp and woof and make-up of their being, so they are out of Sunday School and church, too. Parents

if you had a plant of great commercial value, a rare specimen, and could never get another, would you not take great care of it? Yes, the best you could. You would endeavor to follow out in detail the instruction of the nurseryman. How about your boy and girl? They have an eternal value. Are you, deep down in your soul, as anxious to *train* and *care* for them as you are for a plant? Oh, that we might be able to emphasize the eternal truth—*God's way*—that your sons and daughters might become pillars in the church of Christ; for we are losing three boys out of every four who attend the Protestant Sunday Schools of America; who never make any profession of faith, or unite with any church. We must bestir ourselves, as this is the most serious problem we have to deal with in our religious work. More serious than the foreign missionary question. When we can solve this the others will take care of themselves. Only one way—the right way—God's way—the Bible way.

CHARACTER BUILDING.

God (the great Architect) gives a perfect plan in detail (in the Bible) for character building, and tells the material to be used, so that it will stand the test of the temptations of life; the dying hour and the fires of the judgment. Deut. 4:9, 10, 40; 5:29; 6:5, 6, 7, 8, 9; 11:13, 18, 19, 20, 21. Psalm 78:1-8. Joshua 24:15. Prov. 22:6. Eph. 6:4. II Tim. 3:15; 1:5. Psalm 92:12, 13, 14. Isaiah 54:13. Do as God tells you and plant the children in His house while young.

The covenant promise (Deut. 7:9; Acts 2:39) is given only on condition of no unholy ambition reigning in the hearts of parents (Matt. 6:33), and their living in continual obedience to God.—II Cor. 10:5.

Find out what God wants and expects of you, by daily searching of His Word, and family and secret prayer, and never break faith with Him and He will never break faith with you (Isaiah 40:8), and the Covenant promise shall be to you and your children (every one of them) forever. Deut. 11:26, 27, 28.

A MOTHER.

A mother is more than a queen.

To shape a child's life is the sweetest earthly task. I Sam. 1st chapter. II Tim. 3:15.

If you are a mother you will need to ask God daily for patience and wisdom.—Luke 21:19. Rom. 12:12. II Peter 1:5-8. Remember that children, if told of Christ, quickly learn to love Him (I Sam. 3:4), and only as they love Him and keep His commandments are they safe.—II Tim. 1:5; Deut. 11:21. He shall carry the lambs in His bosom.—Isa. 40:11.

May the Father in Heaven guide thee and thine!

THE BIBLE AND CHILDHOOD.

1. Man's anxious question about every child.—Luke 1:61.
2. God's interest in childhood.—Gen. 21:17; Psalm 147:13; Prov. 8:17.

3. God's care for His little ones.—Deut. 7:4; Psalm 103:13; Isaiah 40:11; Mal. 3:6; Matt. 7:11.

4. God saving men by homefuls.—Gen. 7:1, 19:16; Josh. 24:15; Acts 16:31-33.

5. Parents as God-appointed teachers.—Deut. 6:4-7; Psalm 78:5-8.

EARLY INSTRUCTION.

We cannot instruct our children in divine things too soon. If you say, "Nay, but they cannot understand you when they are so young;" I answer, No; nor can they when they are fifty years old, unless God opens their understanding. And can He not do this at any age?—Wesley.

If guileless innocency is denied access to Christ, who of us shall presume to approach Him?—St. Chrysostom.

PROMISES RESPECTING CHILDREN OF BELIEVERS.

Scripture.—Gen. 17:7; Deut. 4:40; Deut. 30:6; Prov. 20:7; Isa. 44:3; Isa. 54:13; Mark 10; Acts 2:39; Acts 16:31.

Dear Reader, it will be so much more blessed for you, if you will go to the Word and search out the verses referred to above, and mark them in your Bible, than for us to have printed them in full.

Remember, we are to be judged in the Great Day of Assize by the "Chart of Life"—the Bible—which God has left us. Read Deut. 18:19; St. John 12:48. Are we getting ready for the Great Examination? Are we living and training our children from infancy according to divine instructions? If so, how happy will be our family life on earth, and throughout eternity.

"Parents cannot do God's work, and God will not do theirs; but if they use the means, He will never withhold His blessing."—Adam Clarke.

CONVERSION AND PIETY OF CHILDREN.

Scripture.—Psalm 34:11; Psalm 147:13; Prov. 8:17; Eccles. 12:1; Matt. 18: 2; Matt. 19:13, 14; Mark 9:36, 37.

Examples.—Joshua, Exod. 33; Samuel, 1 Sam. 2:18; Abijah the Child, 1 Kings 14:13; Obadiah, 1 Kings 18:12; Josiah, 2 Chron. 34:3; Jeremiah, Jer. 1:5; John the Baptist, Luke 1:15; Timothy, 2 Tim. 3:15; Isaiah, Isa. 49:5; David, Psalm 71:5-17.

The wickedness of the children is generally owing to the fault or neglect of the parents. Prov. 22:6.—Wesley.

SUGGESTIONS ON THE BIBLE.

The Old-Fashioned Home.

Not one in hundreds of Christians today have ever gone through the Bible from Genesis to Revelations to see what God says about the building of a Christian home and the rearing of children on the *Divine Plan;* and yet *His Plan* is as definite as the laws of gravitation.

Nothing more certain beneath the stars of the vault of

heaven than the specific instructions for saving the boys as well as the girls for a beautiful, clean, pure, holy and useful life.

Dear Parents, if the Bible is the Word of God, then it is fundamentally and eternally the same in every century. Being the Word of God, its inherent teaching is fundamentally and eternally the same, "yesterday, today and forever." "The flower fadeth; the grass withereth, but the Word of our God shall stand forever." "My Word has never been broken."

Of all the establishments of earth, the greatest is the family and the church of Christ. The greatest question that man ever asked is, "What must I do to be saved?" and the Bible is the only book that has ever answered it satisfactorily. The two divine institutions which God established and have never been merged or given place to any other ideal are: first, the Home; second, the Church. The family is the foundation on which all the rest are builded: the tribe, the nation, the race, and their greatness will be in proportion as the family character is maintained. It is a nation that is a nation of homes that is a great nation. The nation that is a nation of families that is a strong nation and when a family is broken down because the foundation laws that lie behind the fact of the family are disregarded there is the weakening of the nation, and no nation can play with these basic laws of society without making the whole fabric totter and tremble and utterly fall to pieces.

What we need today is not greater armies, better equipped navies, more laws, but better and stronger Christian men to govern the affairs in our city, state and national government for the glory of God. Where are these strong, noble Christian men to come from? The Christian homes of America. The old-fashioned home is breaking down and that is what is ailing America. Not one Christian family in many have family worship, or, return thanks at the table. In fact no daily recognition of God in the home. When boys and girls go astray it is generally because they did not receive the right start in life. How much better to form character than to reform character. If parents see that their children are trained up in the nurture and admonition of the Lord, we will guarantee they will not stray so far away from

home that they will not find themselves somewhere, sometime.

The danger of breaking up the old-fashioned American home, is not simply among the poor, needy and unfortunate, but the evils go into the best ranks of society.

The most serious problem that refers to the young offender may be traced back to two causes: One, the breaking down of the old-fashioned home—the old idea that used to be extant that the parents had a sacred charge in the children committed to their care and that it was an offense against the laws of God and man to permit a child to grow up without being trained in the nurture and admonition of the Lord. No man appreciates his citizenship who does not rightly apprehend his relation to his God, to his country and to humanity. Those things must be revived in America.

The first duty of a man is in his own family. Before a man can aspire to reform a community or nation he must turn his attention to the folks at home. Rev. Sam Jones once startled his audience by saying: "I want you to help save my boys, and the way to save my boys, is to save your own." Fathers, does your walk and talk agree?

THE BIBLE AND CHILD LIFE.

The only Eden left on earth since the fall is the Christian home.

We are in a land of Bibles, but we fear it is greatly neglected in the home life of today. If we could only get parents to take the Bible, the Chart of Life—let down from the throne, written by the finger of God and coming from His lips, and see what God says from Genesis to Revelations about the building of a Christian home and the rearing of children, their eyes would be open to see *God's plans* as never before. And if His *plans* were sacredly carried out in teaching the children all the Words of God, there never would be an aching heart over a wayward son or daughter.

What are some of His words? "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them *diligently* unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walketh by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the posts of thy house, and on thy gates."

The word "*diligent*" means to sharpen or whet it, create a desire and love for the word of God, so that it will find a lodgment in the heart of the child; and the different places and manner of teaching as expounded in these verses indicate most forcibly that to teach the Word to a child is the most important thing in its life, next to salvation. But, you say, that is the old Mosaic law; why do you not give us the New Testament teaching? Well, here it is, as emphatic as the Old, Paul's charge to Timothy: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." (Of whom did he learn them? Of his Grandmother Lois and his mother Eunice, who were Jewesses.) "And that from a *babe*, from five to twelve years of age, thou hast *known* the holy scriptures, which are *able* to make thee *wise* unto *salvation* through *faith* which is in Christ Jesus." The Word is the only medium sanctified by God by which the Holy Spirit can open the soul eyes to see Jesus. Timothy's grandmother and mother knew that if they put God's Word in Timothy's mind and heart according to *God's plan*, the Holy Spirit would reveal Jesus to Timothy; Jesus being revealed to him as his Savior, he would accept Jesus, and Jesus would save him from his sins, and lead him to a useful life. That is spiritual mathematics. Two and two make four with God. For there is the law of cause and effect in raising a family, as there is in raising corn or any other crop.

Truly, the devil is an angel of light deceiving the very elect of God, as it were. He knows that if magazines, papers, books, music, school, business, society, pleasure, etc., however right and legitimate they may be, crowd out the daily teaching of the Word until the seed time is past and the harvest begins, he has won the day; for the groundwork will not be laid for the Holy Spirit to help the child in the hours of temptation and discouragement. The Holy Spirit cannot "bring to their remembrance whatsoever Jesus has said unto them" unless it has been taught to them. (John 14:26.)

May God open your soul eyes to see this, and to see that the highest accomplishment in this world is to become intimately acquainted with God through His Word.

"The best two books to a child are a good mother's face and life."

"The jail will never solve the problem of crime; it must be solved, by the home, church and school. In the majority of juvenile offenses the culprits are not really bad. They have loyalty, but the loyalty is misdirected because there is no director. They have energy, but it is likewise misdirected, and that misdirected energy we used to call crime."—*Judge Ben B. Lindsay.*

A MOTHER'S INFLUENCE.

A mother's influence never dies. The writer was called upon to visit an old saint of God over ninety-four years old. During the service the question was asked her, "Aunty, whom do you think you will meet first in heaven?" As her face lighted up with a solar light, and with arms extended upward, she exclaimed, "My mother, oh, my mother will meet me first. She will introduce me to Jesus." What a precious thought that one never outgrows a mother's influence and example.

Oh, if mothers only realized that they are in a special sense the character builders, that they mold the character and fix the destiny—for character determines destiny—of their children, how much more sacred the trust would become. And then to realize that there is only one time to build a character—a life—from infancy to about twelve years of age. What kind of a life do you desire? You can determine that to a marked degree. If you desire the children to be clean and pure and noble, Christlike, you must be,—Parents!

"We are building every day, in a good or evil way;
And the building as it grows, will our inmost soul disclose.
Build it well, whate'er you do; build it straight and strong and true;
Build it clean, and high, and broad; build it for the eye of God."

The seed-time is, as stated, from infancy to about twelve years of age. After that the harvest, and the harvest is as the sowing. If we sow to the world, we reap of the world; if we sow to the spirit, we reap of the spirit. God's eternal law. So deep and all underlying is this truth that our very thoughts are mighty in character

formation. For thoughts are moral acts and they lead to outward action. "For as man thinketh in his heart, so is he."

The brain is not mentioned direct in the Bible, but the heart more than a thousand times. Not out of the brain are the issues of life, but out of the heart. As the heart is, the life will be; therefore, we must get into the heart of the child to regulate the life. There is an outward reformation, and an inward; an outward correction and an inward. When the children need correcting, take each one separately, and shut the door where no one can see but the eye of God; no ear can hear but the ear of God; and after correcting in love, kneel down and let them hear your voice in prayer.

There is no power so potent to hold in after life, as a mother's prayer. It is the staying power for your boy and girl when tempted and tried in the battles of life. If taking each child alone to Jesus in secret is neglected; it will be a loss that can never be made up. It is the greatest legacy to hand down to sons and daughters; worth more than gold and silver, government bonds, or houses and lands. No wonder Jesus said, "But seek ye first the kingdom of God and His righteousness; and all these things—all needful things—shall be added unto you." What does He mean? Why? The first and wisest thing to do is to get into the kingdom of God by faith in His Son, and be clothed with His righteousness —His nature and character. The one who fully accepts Jesus Christ, and lives for His glory, will have all needed temporal good added.

CULTIVATE IN YOUR CHILDREN A MISSIONARY SPIRIT.

Dear Reader: Will you help us to make possible the opportunity for hundreds to get an education who are now deprived of it? If so, a lasting blessing will come to this school, the result of which will only be known in eternity.

Let your son or daughter own a copy of "Diamonds in the Rough;" it will make them richer, especially in heart-love.

Get them interested while young in *giving* to *Missionary work*, and the blessed missionary spirit will grow with their growth and strengthen with their strength.

Listen! "Train *up*," UP; UP!! UP!!!—(to manhood)—"A child, *in the way* he *should go*, and when he is *old* (grown in years), he *will not depart* from it."

Who says so? GOD. Depart from what? Why the "*Training*." Do you catch the thought? The *stress* that is placed on the "*training?*" *On God's Plan*, which will lead them to Jesus for Salvation, and will make their lives,

"As the days of Heaven upon Earth," and Heaven through all Eternity. Read Deut. 6th chapter. Matt. 6:33; 19:13, 14, 15.

Why is Daniel mentioned in the Bible? As an object lesson for all parents. Daniel was so "*trained*" that at about seventeen years of age he would rather have died than to violate the law of his God and the instruction of his Jewish parents. This was also seen when he was sixty-eight years old, when thrown into the lion's den.

May God burn the "*training*" down into your hearts as with characters of fire. For not one Christian parent in thousands knows what God says about the parents' duty to their children.

Why? Because the Bible is a lost book to many people who have it in their homes and may see it daily on their tables. And that because it is a *neglected book*.

But *remember*, the *Bible* is the *only chart of life*. It is grand to love all books that are worthy to be loved, but love for the Book of books is what makes us strong.

Get the Bible into your children's lives. It will make them stronger than Samson and richer than Solomon.

THE HOLY SPIRIT THE REVEALER OF THE WORD.

Never open your Bible—God's word—without first silently inviting the Holy Spirit to reveal it to you. Human intellect may apprehend but cannot comprehend the Gospel unaided by the Holy Spirit.

It is the supreme office of the Holy Spirit to teach believers the Gospel of Christ; revealing to them Christ Himself and through Christ bringing them to know the Father also. (John 17:3; Eph. 3:16-19.)

No one can take the place of the Holy Spirit as teacher; nor can anyone teach the things He specifically imparts to those who have received Him as their teacher. Spirit-filled teachers may bring much important truth to the notice of the Spirit-filled Christian; but the Holy Spirit alone can give a true and satisfactory knowledge of the Scriptures. This is His exclusive prerogative.

PROSPERITY AND PROHIBITION.

Of the 105 counties in the state of Kansas, fifty-three of them have not a single inmate in the county jails, and sixty-five have no criminals serving sentence in the state penal institutions, many of the counties not having had a jury to try criminal cases in ten years.

The average death rate in Kansas is only seven and one-half per thousand, the lowest in the world. When prohibition went into effect it was seventeen per thousand. Eighty-seven counties have no insane and fifty-four no feeble-minded. Ninety-six without any inebriates, thirty-eight without any poorhouses. The bank savings have increased from thirty million dollars in 1880 to over two hundred million dollars in 1912. The average per capita wealth of the state is $1,700 while that of Missouri, a state with much more varied resources, is only $300 per capita. There are more than 516,000 school children in the state who never saw a saloon, and few of them a drunken man. Over 21,000 of our young people are attending some Kansas college. Three of the possibly four or five conferences of our Church in the United States that made a gain of more than one thousand were Kansas conferences, and no man would affirm that they had preachers either more able or more devoted than the adjoining states, but they did not have the saloon to fight.

For the last six years the prohibitory law has been as well enforced as any law on the statute books. The liquor that is sold is handled by disreputable characters down back alleys and in dark cellars. The governor has a standing challenge to any man to find an open saloon in the state. Drunkenness has become almost an unknown quantity. The Brewers' Year Book for 1911 charges Kansas with paying government tax on less than one hundredth of a gallon per capita, and Wisconsin, one of the wet states of the Union, with 64.51 gallons per capita.

—*Western Christian Advocate.*

IS THIS WORTH KNOWING ABOUT?

30,000,000,000 is a fair estimate of the number of cigarettes consumed in the United States in 1912. It is estimated that the revenue from cigarettes in 1914, should reach $21,000,000 or more.

Cigars and the pipe yield more nicotine than the cigarette. But nicotine is not the most dangerous element in cigarette smoke.

Furfural, the principal "aldehyde" in cigarettes, is said to be fifty times as poisonous as ordinary alcohol.

A single cigarette yields as much furfural as is present in a couple of fluid ounces of whiskey. It is altogether absent from the smoke of a cigar.

Harriman, the railroad king, once said, "I would just as soon think of getting my employees out of the insane asylum as to employ cigarette users."

Three-fourths of the boys over eleven years of age attending the public schools in one section of our country are addicted to the use of cigarettes or tobacco in some form.

Twelve years ago the use of cigarettes was about as prevalent in the schools of Japan as it is today in the United States. And in 1900, Japan by law prohibited the use of cigarettes by boys under twenty-one years.

—*The Sunday School Times.*

WHY HE IS TO VOTE "DRY."

Colonel B. B. Johnson, secretary to Governor Ralston of Indiana, has come out in a public statement declaring his intention of voting for the elimination of the saloon, accompanying his statement by cogent reasons which we believe our constituency should have. Mr. Johnson makes no denial of the fact that formerly he sympathized with the liquor element and voted "wet." He is a public official in a state that, by its last open expression, repealed the county option law and whose political leaders are sympathetic with the liquor element. His expression is therefore not given to the public from any consideration of political expediency. We quote:

"Having just passed through an experience of a year in the office of the governor of the state, I am frank to admit a radical change in my viewpoint and my conclusions as to the existence of the saloon in any truly enlightened community. As a citizen of Richmond, having at heart the welfare of the whole community, I shall vote 'dry' at the coming election; and as a candid man I desire to give my reasons therefor.

"Every day of the year there have come to the executive office from one to a half-dozen letters from women and girls pleading for the parole or pardon of husbands, fathers, or brothers; and it is no exaggeration to say that a vast majority of them, probably four-fifths, refer to the fact that the liquor saloon was directly or indirectly connected with the crime for which they were convicted, if it was not largely responsible for it. For the first time I had a realization of the direct relation between saloons and crime.

"The repetition of this experience day after day made a profound impression on my mind, and I said to myself some months ago, that if the opportunity came again in my home city I would vote 'dry,' regardless of consequences, either personal, commercial, or political—and I certainly shall redeem that pledge if I live to cast my vote.

"In taking this position, I, of course, speak for no person but myself. I have consulted with no one as to whether or not it is 'good policy,' but I am thoroughly convinced that it is good citizenship. Having always recognized the 'treating' habit associated with the American saloon as a great evil, after a wider experience I now believe the direct and inevitable tendency of the saloon system is evil, and that continually."

—*Advocate.*

NORTH CAROLINA RUINED.

North Carolina entered upon the Prohibition policy on January 1, 1909. That was the beginning of her "ruination," according to the people who make their living out of the sale of liquor.

Statistics prepared by the State Corporation Commission as to banks are very illuminating on this point. Read them:

Year 1908: Banks, 375; Capital Stock, $14,392,048; Deposits Nov. 1, $53,894,519. Year 1912: Banks 461; Capital Stock $18,644,652; Deposits Nov. 1, $98,082,645.

This is what happened in the four years under Prohibition according to the Corporation Commission:

New banks established, 86.

Increase in bank stock, $4,252,604.

Increase in deposits, $44,188,126.

THE BANK DEPOSITS HAVE NEARLY DOUBLED IN FOUR DRY YEARS!!!—*From New Republic.*

CHINA'S HORRIBLE EXAMPLE.

"The heathen Chinese" is setting "the Christian American" an example whose sarcasm is withering.

"Opium," according to this "heathen" logic, "is terribly harmful. It kills the body. It kills the soul. Therefore the Chinese must not be allowed to use it. Therefore they must not be allowed to cultivate the deadly plant. Therefore foreign merchants must not be allowed to sell it to them.

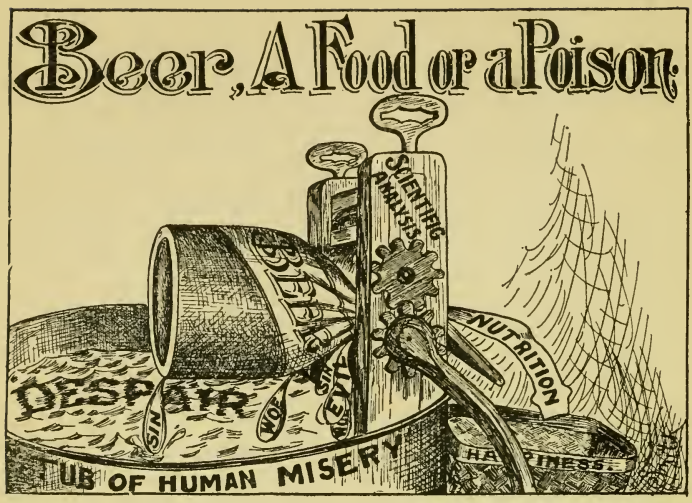
In all this there is no word about "personal liberty." "Heathenism" seems to disregard a man's personal liberty to make of himself a brute, a public charge, and a public menace. This "heathen" nation is eradicating the opium evil with government troops.

Contrast with this our delicate, considerate treatment of the equally deadly saloon. The army against it? Nay; the highest army officers are pleading for an alcoholic canteen.

No wonder this country has set its face like a flint against the admission of the Chinese.—*C. E. World.*

A prominent life insurance company makes the following statement: "The annual expenditure for alcoholic beverages in the United States is a sum sufficient to pay the premium on a $40,000 life insurance policy for every male dying in this country." A $40,000 life insurance policy is certainly worth more than a pauper's grave.

You may think what you please about moderate drinking; but remember that employers measure men by dry measure.—*Youth's Companion.*



The brewer and his friends have long advanced the claim that beer is a food because of its nutritive qualities. Even good men have been led astray. Let us run a bottle of beer through the wringer of "Scientific Analysis" that we may determine what contribution it makes to the sum of human happiness.

We find that beer is composed of ninety-one per cent water, four per cent alcohol, three per cent waste material, and two per cent food values. Liebig, the great German chemist, says, "If a man drinks daily eight or ten quarts of the best Bavarian beer, at the end of a year he has taken into his system as much nourishment as is contained in a five-pound loaf of bread." In the process of brewing almost all the proteid, the muscle and bone-building material is lost. A man must drink 108 glasses of beer in one day to obtain the required amount, but the same amount is to be obtained in ten cents' worth of bread. Chemists and physicians everywhere unite in saying that beer retards digestion. Can a beverage then which contains less food than alcohol, which retards digestion, and which predisposes to disease, be truthfully called a food or a poison?—*N. W. Advocate.*

"Which?"
"Wife or Whiskey?
The Babes or the Bottle?
Heaven or Hell?"

A KEY TO SUCCESS IN LIFE.

Dear Young Man and Young Woman:

Imbed these foundation principles into the warp and woof of your character, they will prove of inestimable value through life.

Analyze, memorize them! They will take possession of you and you will take possession of them!

Character in business, like the oak, grows in obedience to Nature's laws. It has been said, "He profits most who serves best." This is an important law, it is the chief corner stone of character-building success in business.

Man cannot escape the working of this law, its ramifications extend through life.

The minister profits most who serves his people best.
The lawyer, who serves his clients best.
The doctor, who serves his patients best.
The merchant, who serves his customers best.
The manufacturer, who serves his patrons best.
The clerk, who serves his employer best.
The teacher, who serves his pupils best.
The student, who serves his teacher best.
The son and daughter, who serve their parents best.

Proof—Fifth Commandment.

The servant of God profits most who serves his Lord best.—*Proverbs 3:9-10.*

Whosoever serves best profits most.

Remember that the effect of truth upon life is determined by the condition of the heart into which the truth falls. Capacity is God-given but character must be self-developed. God gives opportunity, achievement awaits on human will.

The KEY is summed up in these words:

Duty, Concentration, System,
Perseverance, Energy.

LIFE IN EPIGRAM.

THE REV. ERNEST WRAY ONEAL.

Reputation is what men say you are; character is what God knows you are.

Reputation is seeming; character is being.

Reputation is your photograph; character is your face.

Reputation is manufactured; character is grown.

Reputation is what comes over you from without; character is what rises up from within.

Reputation is what you have when you come to town; character is what you have when you go away.

Reputation makes you rich or poor; character makes you miserable or happy.

Reputation is what you need to get a job; character is what you need to keep one.

Reputation is what is chiseled on your tombstone, character is what the angels say about you before the throne of God.

Only the White Population Considered in this Table.

Table No. 1

DIVISION and STATE	Population 10 years of age and over: 1910			Population 10 years of age and over: 1900		
	Total	Illiterate		Total	Illiterate	
		Number	Per Cent		Number	Per Cent
Continental United States Geographic Divisions	71,580,270	5,516,693	7.7	57,949,824	6,180,069	10.7
New England	5,330,914	280,806	5.3	4,524,602	272,402	6.0
Middle Atlantic	15,446,515	874,012	5.7	12,167,559	704,134	5.8
E. North Central	14,568,949	491,798	3.4	12,443,302	534,299	4.3
W. North Central	9,097,311	263,628	2.9	7,838,564	324,023	4.1
South Atlantic	9,012,826	1,444,294	16.0	7,616,159	1,821,346	23.9
E. South Central	6,178,578	1,072,100	17.4	5,474,227	1,364,935	24.9
W. South Central	6,394,043	845,606	13.2	4,649,988	953,644	20.5
Mountain	2,054,249	140,628	6.8	1,276,076	122,901	9.6
Pacific	3,496,885	103,821	3.0	1,959,347	82,385	4.2
New England						
Maine	603,893	24,554	4.1	565,440	29,060	5.1
New Hampshire	354,118	16,386	4.6	337,893	21,075	6.2
Vermont	289,128	10,806	3.7	278,943	16,247	5.8
Massachusetts	2,742,684	141,541	5.2	2,267,048	134,043	5.9
Rhode Island	440,065	33,854	7.7	344,824	29,004	8.4
Connecticut	901,026	53,665	6.0	730,454	42,973	5.9
Middle Atlantic						
New York	7,410,819	406,220	5.5	5,801,682	318,100	5.5
New Jersey	2,027,946	113,502	5.6	1,480,498	86,658	5.9
Pennsylvania	6,007,750	354,290	5.9	4,885,379	299,376	6.1
East North Central						
Ohio	3,848,747	124,774	3.2	3,289,921	131,541	4.0
Indiana	2,160,405	66,213	3.1	1,968,215	90,539	4.6
Illinois	4,493,734	168,241	3.7	3,727,745	157,958	4.2
Michigan	2,236,252	74,800	3.3	1,896,265	80,482	4.2
Wisconsin	1,829,811	57,770	3.2	1,561,156	73,779	4.7
West North Central						
Minnesota	1,628,635	49,337	3.0	1,305,657	52,946	4.1
Iowa	1,760,286	29,889	1.7	1,711,789	40,172	2.3
Missouri	2,594,600	111,604	4.3	2,371,865	152,844	6.4
North Dakota	424,730	13,070	3.1	229,161	12,719	5.6
South Dakota	443,466	12,751	2.9	294,304	14,832	5.0
Nebraska	924,032	18,009	1.9	799,755	17,997	2.3
Kansas	1,321,562	28,968	2.2	1,126,033	32,513	2.9

Only the White Population Considered in this Table.

Table No. 1 (Continued)

DIVISION and STATE	Population 10 years of age and over: 1910			Population 10 years of age and over: 1900		
	Total	Illiterate		Total	Illiterate	
		Number	Per Cent		Number	Per Cent
South Atlantic						
Delaware	163,080	13,240	8.1	145,500	17,531	12.0
Maryland	1,023,950	73,397	7.2	920,715	101,947	11.1
Dist. of Columbia	279,088	13,812	4.9	231,837	20,028	8.6
Virginia	1,536,297	232,911	15.2	1,364,501	312,120	22.9
West Virginia	903,822	74,866	8.3	701,646	80,105	11.4
North Carolina	1,578,595	291,497	18.5	1,346,734	386,251	28.7
South Carolina	1,078,161	276,980	25.7	942,402	338,659	35.9
Georgia	1,885,111	389,775	20.7	1,577,334	480,420	30.5
Florida	564,722	77,816	13.8	385,490	84,285	21.9
East South Central						
Kentucky	1,722,644	208,084	12.1	1,589,685	262,954	16.5
Tennessee	1,621,179	221,071	13.6	1,480,948	306,930	20.7
Alabama	1,541,575	352,710	22.9	1,304,703	443,590	34.0
Mississippi	1,293,180	290,235	22.4	1,098,891	351,461	32.0
West South Central						
Arkansas	1,134,087	142,954	12.6	934,332	190,655	20.4
Louisiana	1,213,576	352,179	29.0	990,364	381,145	38.5
Oklahoma	1,197,476	67,569	5.6	561,379	67,826	12.1
Texas	2,848,904	282,904	9.9	2,163,913	314,018	14.5
Mountain						
Montana	303,551	14,348	4.7	191,596	11,675	6.1
Idaho	249,018	5,453	2.2	119,837	5,505	4.6
Wyoming	117,585	3,874	3.3	72,062	2,878	4.0
Colorado	640,846	23,780	3.7	425,424	17,779	4.2
New Mexico	240,990	48,697	20.2	141,282	46,971	33.2
Arizona	157,659	32,953	20.9	94,147	27,307	29.0
Utah	274,778	6,821	2.5	196,769	6,141	3.1
Nevada	69,822	4,702	6.7	34,959	4,645	13.3
Pacific						
Washington	933,556	18,416	2.0	408,437	12,740	3.1
Oregon	555,631	10,504	1.9	328,799	10,686	3.3
California	2,007,698	74,901	3.7	1,222,111	58,959	4.8

GOD'S DEFINITE PLAN FOR A HAPPY AND PROSPEROUS LIFE.

Dear Young Reader:

We especially want you to analyze and memorize the following verses of Scripture, and get the fundamental principles so inwrought in your very being that they will be your main stay in life.

In these ten verses you will find the *Golden Key* to unlock the store house of heaven.

Hear! hear! we challenge any person to find a single case in all history who ever failed financially that lived in harmony with God's law; kept His commandments, and gave *one tenth* of *all* their *increase* and *free-will offerings* sacredly to God.

We must not give with the expectation of gain, for that would be selfish, and God cannot bless selfishness, but give because He requires it by His express command. And we love to do His will.

If any of our readers can find a single case we will eliminate this article from our book and never print it again. Now to the law and the testimony, Proverbs 3:1-10.

"My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones.

Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

THE KEY IS IN THE POCKET.

"Did you ever hear a man remind the Lord of His promise in Mal. 3:10? I have, many a time. I have heard men really yell to the Lord to open those windows of heaven and pour out the blessing. It would seem as if they would break the glass out of those windows, or have the Lord tear the frames to pieces, they were so anxious for the blessing; but the windows didn't open, the blessing didn't come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets, and didn't use it.

"How does that passage read? Look sharp: 'Bring ye all the tithes [tenth of your income] into the storehouse, that there may be meat in My house, and prove Me now herewith [that is, with the tenth], saith

the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' The 'tenth' is the key to the window. Apply the key. Bring that tenth into the storehouse. Take it out of your pocket and give it to the Lord. Then what will happen? Why, He says He will open the windows of heaven and pour out the blessing. You can't keep the key in your pocket and get the blessing. How much noise is wasted over this text, and it is called prayer. Fulfill the condition, and God will fulfill the promise."—*The Silent Evangel Society.*

"Capital, Capacity, Collateral and Character are the big four C's of business, but the greatest of them all is Character. Unless all the others are backed by Character, one's Capital and Collateral and Capacity do not count for much consideration in the eyes of the modern shrewd credit man."

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A Few Out of Hundreds of Authoritative Opinions

EDWARD RONDTHALER, D. D.,
Bishop of the Moravian Church,
Winston-Salem, N. C.

The author of "The Bible Students' Cyclopaedia" shows that he is decidedly "a man of one book." The full strength of his mind, heart and life has been given to this production of his pen, and the result is such as may well lead us to thank God with him. The volume has been beautifully gotten up, with an evident love for every page of it, whether of print or illustration. The summaries and suggestions are admirable. Turn to them where you will they are full of the substance and the sweetness of the word of God. I could not wish for myself a better memorial than to have left such a book behind me.

H. A. BROWN, D. D.,
Pastor First Baptist Church,
Winston-Salem, N. C.

It gives me pleasure to say that I have examined "The Bible Students' Cyclopaedia" and regard it a worthy book. It is full of wholesome instruction and deserves a place in every Christian home. I trust you may have large success in introducing this much needed book among all thoughtful people.

ELIZABETH MARCH,
Former Pres. of the State W. C. T. U.,
Raleigh, N. C.

To say "The Bible Students' Cyclopaedia" is a valuable and timely help to those who love to study the Word, poorly represents the merits of the Book. To fully appreciate it one must see it and study it. A privilege that will afford infinite pleasure and profit to all who search the Scriptures to learn its truths concerning the Way of Life.

We heartily commend the Book and pray that it may be abundantly blessed as a means to advance the cause to which it is dedicated.

We most heartily endorse all Miss Elizabeth March says about "The Bible Students' Cyclopaedia" and sincerely trust that it may bless many more thousands of homes.

Mrs. T. Adelaide Goodno, Pres. of the North Carolina W. C. T. U. Mrs. E. Sterick, Vice Pres. of the North Carolina, W. C. T. U. Mrs. G. A. Strickland, the State Supt. of Prison Work, North Carolina W. C. T. U.

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It puts things in such an attractive way as to arouse an ardent desire for further investigation.

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I wish every family in my Church owned a copy.

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I am more than pleased with this wise method of drawing the mind of the people, especially youth, to the Word of God. I do most heartily recommend the "Rapid System of Memorizing" to every one who desires a good thing, for pleasant entertainment and Bible Study.

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I heartily commend the work to all Christians who love the study of God's word.

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Pres. Taylor University.

TO THE BIBLE READING PUBLIC: The Bible Students' Cyclopaedia written by Rev. L. U. Snead, is a most valuable help to teaching the Scriptures and especially useful in daily devotion and in getting children interested in the Bible. I can cheerfully commend the work.

(See page 82.)

LABORERS TOGETHER WITH GOD.

We are laborers together,
In the harvest field for God,
Some may plough and some may harrow,
All may sow the blessed word;
'Tis the precious seed that springeth,
And a plenteous harvest bringeth,
'Tis our only weapon: this the Spirit's sword.

He that planteth, he that wat'reth.
Work together, e'en as one,
The reward shall be, according
To the work that each hath done,
Let us labor till the reaping,
For the judgment's surely creeping,
On poor souls that through our efforts might be won.

Then if courage seem to fail us
With the smallest of our gain,
Just remember, God works with us.
This will soothe all needless pain,
And the glorious harvest morning,
Will reveal—His crown adorning,
Souls of those we never thought to meet again.

H. McD.

The grace of our Lord Jesus Christ and the love of God, and the communion of the Holy Spirit be with all our readers, and may we all meet in Heaven. Amen!

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